SCANNED 116 of 130

Clear Horizons

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Summer 1956

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As We Go To Press

Conversion is a term that has fallen into disrepute among many people because they associate it with rather distasteful emotional displays, but it is nonetheless a necessary step and condition in spiritual growth, and **Glenn Clark (P. 1)** does an excellent job of showing us just what it means, and also the need for reconversion for us all every so often . . . Many people have bought and found strength in carrying mustard seeds to remind them of Jesus' statement regarding faith, but we carry other things in our pockets everyday that ought to do the same thing for us — coins. Did you ever wonder how "In God We Trust" happened to get on our coins? **Alfred K. Allan (P. 5)** tells us of an important event in American history . . . It is now accepted practice that ministers have a part in any hospital program, but just what is the part the minister ought to play? **Gilbert Marquardt, M. D. (P. 10)** does a splendid piece of work in outlining in detail just what the minister can do, and how to go about it. Much of what he says applies to hospital visitors with spiritual depth and understanding . . . Summertime is vacation-time and vacation-time is usually a time to get away from it all, and too often this includes getting away from church and everything that smacks of religion. But vacation-time can also be a time for getting close to God, getting to know Him better, experiencing Him more, and getting behind all the exteriors, even of religion, to the heart of the matter. **Carvel Lee (P. 17)** gives us good hints and how to go about it. . . . Most of the things that spoil our day are not of great size. They are the little trifles that irriate and cripple us for great living. **Winfred Rhoades (P. 22)** has some good advice for you. . . . Modern adventure stories of Christians doing an unusual job, something out of the beaten track, are at times hard to come by, and the story of the Deschamps, written by **Maurice Moyal (P. 25),** reads like something that ought to have been written about the early Christians . . . **Agnes Sanford (P.37)** is one of the great prayer powers and leaders of our time and what she has to say about the subject is of importance to us all. Every reader will receive benefit and helpful instruction from her "Blue-Print for Prayer." . . . You will like the article by **Frank C. Laubach (P. 47)** on how to turn your earthly days into heavenly days. This is an area where he has few, if any, competitors. And do yourself a favor and buy his latest two books — *The Inspired Letters* ($1.50 and *The Greatest Life* ($2.50). They are wonderful.

CLEAR HORIZONS MAGAZINE

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Seventeenth Year Summer, 1956 Volume 17, No. 1

Ie who wins with anger in his heart, loses.

What Do We Mean by Conversion

Glenn Clark

N a slapstick movie years ago there came a scene where autos were whizzing backward, street-clanging backward, pedestrians ying across streets backward, one person, the comic hero, e was walking forward.

Vandering around in such a maze ld almost make the clearest-ded get dizzy at times. From e of the very contagion of bad nple one would find himself ted every moment to reverse his ion and get in step with the ds walking in the negative way. f course, if everyone walked ward and you alone walked for-d, all people would call you y, foolish, simple! Did not all backward-walking people in s' day call him such names at e time or other? Will they not you names, also, if you do the e? "'A servant is not greater his master.' If they persecuted they will also persecute you," Jesus.

Fortunately, you can fall back upon a statement of Jesus—"You will know them by their fruits." You will commence very soon to produce fruits. Presently, if you continue long enough, if you can hold on and wait upon the Lord long enough, others will follow you. After a while there will be an ever-increasing group around you walking forward and with eyes wide open.

And what is this walking forward as opposed to walking backward? It is co-operating instead of competing. It is shaking hands instead of using fists. It is being humble instead of being proud. It is giving instead of grabbing. It is sharing instead of keeping. It is taking the lowest seats instead of the highest. It is smiling instead of frowning. It is loving instead of hating.

In the individual life true conversion is usually accompanied by a complete reversal in some or all

n *Adult Teacher,* May 1956, by permission.

areas in one's personal life. If one has been a trouble maker, he becomes a peacemaker. If he has been a hater, he becomes a lover. If he has been shy and bashful and self-conscious, he becomes un-self-conscious and fearless in dealing with his fellow men. If he has been self-centered, he discovers the glory of being Christ-centered. The measure of this change is determined by the extent he was going in the wrong direction before the change came.

I

The greatest conversion in religious history was that of Saul of Tarsus. It changed him from being the most violent enemy of Christ to being his most loyal friend. A very similar modern conversion was that which changed Starr Daily from being an ardent follower of crime to becoming an ardent follower of Christ.

For twenty-five years Starr Daily had lived in the underworld, fourteen of those years being in chain gangs and penitentiaries. During the entire twenty-five years he made hate the keystone of his life. If he hated hard enough, it served as an anesthetic that enabled him to endure the pain and privations to which he was subjected. He could stand the third degree and the other tortures of prison life if he used hate as an opiate to ease the pain.

But one night, after hanging in handcuffs for fifteen days, he lying exhausted on his back in tary confinement, and a vision Jesus came to him. He had before seen such love in any as he saw then in the eyes of J That love drew the hate out of as poison is drawn out of a wo He entered into such an experi of bliss that he would have content to lie there forever loo into those eyes. The vision f away, but the effect remained him forever.

From that moment he reverse entire life. Instead of holding as his constant force, he made the guiding star of his life. W detectives would beat him up put him through the third de he would love them, and to amazement the punishment w stop. When he found there was one member of the board of par who was using his influence to him in the penitentiary for life began sending love to that man timately the man relented.

But one doesn't have to criminal or a pagan or a so-c agnostic to need conversion. big majority of us good, church ing, so-called Christians need it Too many of us attend church club, giving the rest of the wee worldly interests in a worldly We pray in church, but we wou think of praying in the office the school, in the kitchen, in hospital.

are content to walk forward
1 hour on Sunday but, like the
e in the comic movie, we fall
:h the rest and walk backward
g the rest of the week. The
1 the world is in such a mess
it the leaders of our nations
t in walking backward. We
billions for beer, whisky, cig-
s, and chewing gum and rebel
;t spending for schoolhouses
eachers. We spend billions for
nents and pennies for foreign
)ns.

you don't believe the whole
is walking backward, just note
vay we backed into the First
d War, and then into the Sec-
World War. Backing into a
em never brings a solution, but
er problem. To fight for a
but with anger in one's heart
rely to lose both the fight and
use. He who wins with anger
; heart loses.

II

nen I was fourteen and my bro-
died, I discovered what true
rsion was. I gave myself whol-
tterly, and completely to God.
id of walking backward with
I walked forward with God.
onsciousness fell from me; sel-
ss fell from me. I ceased to
, but began to think forward
nsequences of my actions. A
)rting knowledge came to me
if my intention was right I could do anything, leaving the outcome entirely in God's hands.

I never was happier, never healthier, never had more power for work and more enjoyment in play. I never had more influence for good upon my associates than I had during the one short month I kept this as my attitude of life. I felt like the man who had been always turned around in his directions who awoke one morning to find that north was really north to him; his compass was for once straight with the world and the universe.

But, I was like the man who once gets his world thus straightened out and tries elaborately to fix landmarks so as to make it permanent. Then one day he passes an old familiar landmark, forgets his vigilance, and suddenly reverts to his old mis-directions. So I lost myself in some little self-centered problem that seemed to me essential. When I looked around at the sun and the sky, I found that my compass was gone. I knew it existed; no one from that time forth could make me believe that north was south, but for all practical purposes north WAS south for me.

I became self-centered, self-conscious again. I began to worry about the outcome of every move I made. I was afraid of losing my popularity. I became depressed about my health. From a radiant, magnetic, unselfish, happy person, I became a self-conscious, calculating, timid, eccentric

young fellow, groping my way along, often right, sometimes wrong, but missing much of the joy in the world.

Then I made a great discovery: To be converted is one thing; to stay converted is another. Even Jesus retired every once in a while to the mountain to pray. So wherever I go, I recommend to everyone the keeping of a quiet time every morning and the participating in a prayer group once a week.

III

To stay converted and release all the powers that conversion brings, one should start each day with a little quiet time and start each week with a prayer group. If you are not in a prayer group, I urge you to start one or at least find a prayer partner.

Some of the most wonderful prayer groups I know consist of husband and wife. By all means, every person who claims to be converted should try to find some time during the day when he can be alone with God. Luther always started the day with prayer, no matter how busy he was. When he had extra work to do that would fill every moment of the day, he increased his prayer time. When he had sixteen hours' work to do, instead of twelve, he got up four hours earlier than usual, so that he could use four hours for prayer instead of his customary three or two.

A dear friend of mine, A. L. Williams, was greatly sought after by big companies because he brought a system and a spirit of harmony that few men had. When I asked him the secret of his power, he replied, "I always start the day with a quiet hour period with God with the Bible in one hand and a book of prayer in the other."

Sinners need conversion. The entire world needs conversion. But you and I need reconversion. All mankind needs to *turn* and become as a little child, for of such is the Kingdom of Heaven.

God's Lanterns

M. H. Lincoln

When darkness falls
The night seems grim, forbidding,
And one bemoans the passing of the day.
But then the stars appear
And fill the night with beauty —
God's little lanterns hung to light our way.

humble but determined Pennsylvanian wrote a letter to his government.

Why Coins Say "In God We Trust"

Alfred K. Allan

EACH TIME we see an American coin we are reminded of the religious ngs of our country by the leg- "In God We Trust," which been inscribed on the face of oin. Little known however is nspiring and unusual story be- this motto and the reason it now appears on all our .

a pleasantly warm November ing in the year 1861 a simple- ng letter arrived in Wash- n, D. C. It was addressed to attention of Mr. Salmon P. e, President Lincoln's Secre- of the Treasury. After some the letter reached Sec. e's office and was opened. It found to be from a Mr. M. R. inson of Ridleyville, Pa. Mr. inson's sincere words immed- caught Sec. Chase's interest he eagerly read the letter gh to its conclusion.

ou are probably a Christian," Watkinson wrote. "What if Republic were shattered be- reconstruction? Would not eople of succeeding centuries ly reason from our past that ere a heathen nation? What I purpose is that instead of the Goddess of Liberty on our coins we should have inside the thirteen stars a ring inscribed with the words 'perpetual union.' Within the ring should be the all-seeing Eye, crowned with a halo and beneath the eye the American flag. In the folds of the flag's bars should be the words 'God, Liberty, Law.' This would place us openly under the divine protection."

Sec. Chase, himself a deeply devoted Christian, took Mr. Watkinson's suggestions under serious consideration.

A week later, November 20, Sec. Chase sent a letter to the Director of the United States Mint in Philadelphia. This letter was fated to become a highly significant part of our nation's history. Sec. Chase wrote, "No nation can be strong except in the strength of God, or safe, except in His defense. The trust of our people in God should be declared on our national coins. You will therefore cause a device to be prepared with a motto expressing, in the fewest but most meaningful words possible, this national recognition."

Immediately Mint officials began the work of developing a proper coin design. They came up with two good suggestions, "Our Country: Our God" and "God, Our Trust."

A short time later the final phrasing was decided upon. The motto would read, "In God We Trust."

Final approval of the new coin design however had to be granted by Congress. This came in 1865 when, under the Congressional Act of March 3, the Congress authorized the United States Mint to, from then on, use these three words o of the nation's coins.

Today, our coins stand as a stant and lasting reminder, to selves and to the world, of Ame sincere religious feelings. Equall spiring is the fact that it all ha ed mainly because of a humble determined Pennsylvania man had decided one day to write a to his government and by this a help to set into motion an im tant and worthwhile change in nation's history.

A Parable On Denominationalism

T. N. Tiemeyer

Two boys went down to the seashore to play. For a long they amused themselves with sand-buckets and shovels. And it came to that one of the boys filled his bucket with sea water and cried to other, "Behold, I have the ocean in my bucket."

And the other boy also filled his bucket from the sea and answ him, "No, it cannot be, for I have the ocean in mine."

Now the two began to quarrel one with the other. Then they set a examining their buckets to see if they could discern any differences. found he had a sea-shell in his water and said, "Verily, this proves that is the real ocean. There cannot be a true ocean except it have a sea-s in it as mine does."

And the other boy found a piece of driftwood in his bucket and claimed, "This fragment of driftwood verifies that mine is the gen ocean. Yours cannot be, save that it have some driftwood exactly mine."

And so it came to pass that for a small sea-shell and a bit of d wood the two boys struggled and pulled each other's hair while the Sea of Truth rolled ceaselessly behind them.

ithout faith there'd be no point in living, no reason for it.

You Can't Lose Faith and Live

John Winters Fleming

A MAN I know said that he had no faith. That he couldn't have any faith darkling days earthside. Or ther day, for that matter.

ll it just so happens that each very one of us does have faith. IT CAN BE PROVED. It proved to the self-described lless" man. A friend proved him by a simple statement of Here's what he said:

aith was the first step you took fe. That very first step as a oddler. It took faith to do it. that you could do it. Faith in elf, and in those loving arms out to you.

aith was the first day you went hool all by yourself.

aith was that first bicycle ride ver made and that first swim ver took and that first dive.

aith is that picnic you plan for row. And that good night's you anticipate tonight.

aith is your money in the bank our insurance policy.

aith is your marriage vow.

you see you do have faith, though you deny it, even h you may not realize it.

aith is every living instant of life. It takes faith to live. Faith in something or somebody.

"Without faith in something or someone, you simply would not, *could not* live. There'd be no point in living, no reason for it.

"The very *will to live* is in itself a form of faith; that it's better to live than not to live.

"So, whether you like it or not, whether you want it or not, whether you believe it or not, you've got faith.

"Or you're not living, not *really living,* on this sphere at least. You're just vegetating, just merely existing.

"Since you're stuck with faith, willy-nilly, of course you want the very best of faith, as of everything else in life. Who ever heard of anyone who wanted faith in dirt and ugliness, in evil and hate?

"Who ever heard of anyone who did not want faith in cleanliness and beauty, goodness and love?

"The choice is that easy, that simple, that inevitable. Pin your thoughts—which really is the mental expression of your faith, or your faith in mental action—on the decency and the dignity, the goodness and loveliness of life and living.

"Then keep your thoughts pinned on those things that are clean and beautiful, Godly and lovely.

"Make a conscious mental effort to do this. Shut your eyes and visualize a beautiful painting or hum an inspiring bit of music. Or with your eyes wide open, read the *Sermon on the Mount* or the 23*rd Psalm,* or better yet, both. Or say the *Lord's Prayer.* Or sit silent in the outdoors and tune in on nature's eternal symphony.

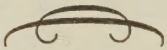
"Or prepare your own prescription, just as long as it's compounded of things and thoughts that are clean and beautiful, good and h

"Then see how much bette feel about life and living.

"You can lose face and live always remember that you can faith and live.

"So brainwash your mind heart and soul with the he healthful, inspiring Christianity is your rich heritage.

"You can't lose anything. can, and will, win a lovelier w life and living. And you'll lov



My Thoughts

Harriet Stanton Place

My thoughts are things with soaring wings
That I send forth into the air;
I'll freight them with a hope that sings
Of faith triumphant linked with prayer

I'll keep them white so in flight,
As stainless pure as falling snow,
They'll bless men's sight as sea-gulls might,
And carry good each place they go.

Lest I forget—through stress and fret—
My thoughts can carry good or ill,
I'll never let Self-dragons get
Between me and my Father's will.

Then I Am Glad

Helen Mary Sees

If I can speak one word of cheer
Or comfort to an aching heart,
And just a little joy impart—
  Then I am glad.

If I can bring one ray of hope
Into the life that's filled with doubt,
And drive despair and sadness out—
  Then I am glad.

If I can send one beam of light
Into the life that's dark with sin,
And reach the spark Divine within—
  Then I am glad.

If I can ease the awful pain
That twists the body, tries the soul,
And give the tortured mind control—
  Then I am glad.

If just a little bit of love
Or tenderness that I may show,
Enriches one who needs it so—
  Then I am glad.

And if these gifts of Life are mine,
I praise the Giver of all Power,
And pray that He, through every hour—
  May keep me glad.

¶ The minister's part in treating the patient as a whole is a very great one.

How the Minister Can Help in the Sickroom

Gilbert Marquardt, M.D.

TWO participate in a meeting of this type and see a rejuvenation of a movement towards the closer correlation of the work of the minister and practicing physician is indeed a great opportunity for those who are interested in the healing art. This idea is not new. Back in the time of antiquity, about 400 years B.C., Hypocrites had much the same idea, and, I understand, the old Temples of Healing were surrounded by the Temples of Religion on the Isle of Caas.

Much of my interest in this subject has emanated from work with Russell Dicks, with the hospital training group, and the group of chaplains that he has trained in this particular type of work. However, the idea is greatly in need of support, for we owe as much to the ministry in the development of our institutions of healing as to any other group. With the exception of the county hospitals, and the state and federal institutions, practically every hospital of any note that I know of was established by the church. It was usually done by a group of ministers who recognized that the healing art was a gre of their responsibility. In th few years this seems to have d off to become a lesser part of work. Their responsibilities a point have not kept up wit increasing needs and I hope meetings such as this, and the that emanate from them, wi more to bring back the contr hospitals into the influence c groups who originally started namely, the Christian minister

We have lagged in medici a large extent, too. Those of u have been out of school more few years have missed whole c in new subjects that have taught. We now have so trouble in fitting into the m curriculum a complete course of the new specialties that so them are only given a lick on th through. The student must lat sorb these subjects. Those who been out of school more than fifteen years didn't even get c in atomic medicine, tracer subst or in any of the newer applic of the drugs which have bee covered within the past few

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irly, many ministers, I think, have been out long, have lost of their sense of responsibility d their part in this over-all busi--the care of the sick.

ien specialties began to become ion about 1932 we divided up atient. One of the first divisions the eye, the nose, the throat, the ear, then the stomach, then ings and heart. Then the sur- began to divide the surgical of the patient. So we lost sight, ite some time, of the patient as ole. That is one thing that we d remember in our conjoined —that the patient is a whole n being. The consideration of dividual must always be *in toto.* consideration and treatment of ease as a purely mechanical or l piece of repair, rarely does nplete job; and we must bear n mind when we treat anybody ny illness.

e minister's part in treating the it as a whole is a very great He has lagged along the line ring for his part in the educa- program, for his provisions ie ill, for keeping up with the is new ideas of psychosomatic cine, and for the application e newer therapies. The minis- ight say, "I'm not qualified to iese things. I have no training ckground in them," and yet, large extent, the patient is as your responsibility as he is We must remember that out of all the patients who consult the physician, perhaps 65 or 70 percent suffer from no organic disease. Out of 100 who suffer from organic disease, 90 suffer from anxieties of some type, including the guilt complexes. Do these belong in psychiatry and psychosomatic medicine? or do these subjects belong partially to you as ministers and teachers?

We can divide the causes of all types of diseases very well into two large groups: the germ-caused diseases, including the viruses which account for diseases which we know quite a lot about. We know the cause, the reaction, the morbitity—we know the mortality rate and we know the eventual outcome. The tumors, ulcers of the stomach, cancers and others belong in another group, largely of unknown origin. Another group of diseases, partially known, partially unknown, are the functional illnesses. And here again for a working division from a practical standpoint, what every physician must prove as he treats his patient, what every minister must know as he counsels his parishioner is, "Does this patient have organic disease, or does he have a functional disease?" And the line of distinction between the two is a very grave one, often difficult to determine. This one must be seriously studied before counsel can be given. One rarely dies of functional disease, except through suicide or self-destruction of some type. The organic dis-

eases carry a much more serious implication and the psyche is much more disturbed by the knowledge of these diseases than it is of the functional ones, although anxiety is in the functional cases 100 per cent dominant.

There is one other besides the germ theory and the other unknown one which we must consider at this stage, and that is called the "theory of stress." Man lives as a constant being in a changing environment, a world composed of variables. He must acquire what he needs through food surroundings and he must eliminate the excess of what he does not need. His reaction to changes in environment of any type, mental, physical, traumatic, psychic, actual, bludgeoning, casualties of the war, ravages of disease, all create a distress. Every individual has his breaking point, we don't care who he is, we don't care what his strength is. Just as a piece of tungsten steel or reenforced concrete has its breaking point, so has man. Anything that ceases to be tolerated becomes a stress reaction. Many stresses are tolerated with minor reactions that may only increase the pulse beat or cause a rise in blood pressure, but we must all realize that stresses are a very big factor in the understanding of disease.

This theory of stress is not an entirely new one. A French physiologist by the name of Claude Bernard in 1878 recognized it. A physiologist by the name of Walter Can in 1932 described all the react to stress whether they be accid or whether they be induced by or purely by psychic phenomena thought they were due to the docrine gland system which prod the elevations in blood pressure, fast beating pulse, tremors on one hand to the actual breakdow the brains on the other. Just rec this idea was rejuvenated and larged upon by a man now li in Canada, Hans Celle, who b this reaction down into the st lation for stress reaction, and tional exhaustion which follow It is pretty normal physiologi for an individual under stress of kind to react first with a fast p perhaps lighting up the lividity o color, his hearts starts to pound blood sugar goes up, his mu contract so rapidly that tremors on, and he eventually will hav exhaustion reaction if this is duced long enough. Stress and s of the various minor types are us in our daily work. They worse at times than at others; ever, all of them are capable of ducing what we might call this t tional type of disease.

Regardless of the disease, wh patient comes to a doctor for co and advice, he has one questio his mind which is very rarely a I think most doctors are awar this, although too few take tim answer it. This question foremo

patient's minds I think is, at will this disease, what will pain, or what will this condi- n do to my future?" and "Is it g to affect my position as dwinner?" "Will I be upon ity for the rest of my life?" ill I be able to support my dren and see them through col- , and will I be able to enjoy life have enjoyed it in the past?" It f great importance to relieve the ent of anxiety concerning his re.

low where do the ministers come this? The ministers must in humble opinion become cogni- enough of the problems of lern medicine and of the prob- s of their parishioners to have at a speaking knowledge of a ase and its future implications. reby they, too, can add to the ent's acceptance of resassurance can relieve more of these anxie- and hostile feelings which pa- s have towards illnesses. The way I think to understand this e group of anxieties is to take n up specifically with diseases. ny diseases seem to carry certain eties which one patient after her expresses and which an ex- enced physician can almost anti- te.

nfectious diseases as a rule are y well understood by most in- duals. If a patient has a boil bvious infection of some kind is apparent; pneumonia, acute cold, an infected eye, the thing is usually pretty obvious to him. The anxieties are not likely to be so deep seated. We know the cause of the infection, we know the course it will run, and the laity have learned not to fear these very much. Tuberculosis as the biggest problem some years ago, has diminished down, thanks to public health work which has gone on and thanks to the education of the public regarding cleanliness and isolation and to the new drugs which now cure them, with amazing rapidity.

Now in certain groups of obscure infections, blood-poisonings of all kinds from undulant fever, tularemia, hog cholera, and some of the hemorrhagic diseases of animals to which man is susceptible, diagnosis is very difficult and the patients are apt to become depressed, both by the physical reactions of the disease and by the anxieties concerning the length of the disease. These are the people who are likely to be kicked around from pillar to post, whose blood reactions may not be positive early, for the diagnosis is difficult to make. A certain percentage of them are never diagnosed and their anxiety is then greatly concerned with the unknown factor of the disease. This is particularly true in some of the rare cases of hog cholera, such as you see in a city with large stockyards like Chicago, where they send some infected hogs. Until they are diagnosed these patient's anxie-

ties are great.

There is another interesting disease which has suffered a recurrence of popularity during every national and international war of the past almost 100 years, which we call the neuro-circulatory asthenia in the medical terminology. This disease was first described in the Civil War by a surgeon who saw soldiers shaking with fast-beating hearts, pop-eyed, excessive sweating, loss of sleep, loss of weight; this condition was then called a soldier's heart. Nothing was thought about it from 1865 until 1915 when an Englishman rediscovered the disease and called it effort syndrone. Still nothing was done about it much during the next decade or two until we began to redescribe it as a war neurosis in the past war, 1941 to 1954. This disease is purely an anxiety type of disease, a psychosomatic one which is manifested as I said by all of these symptoms of exceeding mental irritability and nervousness. It simulates toxic goiters, it simulates serious infections of all types. So far as we know, it belongs in the chosomatic group of causes as a anxiety type of disease. This di is not peculiar to the milita though it has been rediscovered ing each war. It has also been in every physician's daily work over-worked minister, the over ed doctor who comes in trem and shaking, the stenographer responsibility is beyond her cap the overwork and anxiety of individual in private life d in no wise from those that encountered during the stress of This is one of the types of dis in which prophylaxis must be ticed by the conjoined efforts o ucation, of relieving people of and strain, until we have a sp cause for it, which I think we have some day when we can me blood adrenalins and learn why one gland is secreting too m Then we will put it in the endo system of diseases and locat cause there. That is just a sugge for a possibility.

Life is much like Christmas — you are more apt to get what you e than what you want.

It takes a great amount of humbling to begin a prayer life as an adult.

Take Time to Develop Your Prayer Life

Nettie Chase

WE KNOW very definitely of the necessity to work in life. We are aware health rules and that the body t be cared for, and part of that is the seeing that we have a ain amount of recreation. Work recreation and rest we accept as ors to be accounted for in our gn for living. We seek of our accord an amount of mental ulation. Sometimes this is only spaper scanning or light dis- ion with family and neighbors, we keep thinking anyway. The area of our life we may neglect make so casual that it is worth- is the area of a growing prayer

sounds strange to mention it in sophisticated, hurrying world. psychiatrists, scientists, and doc- as well as ministers, priests, and of the religious life will agree this area of life is as important hose listed above.

takes time, and we manage to e so little of that available some- . The time does have to be sub- ed from somewhere. Recreation give up its share because prayer ecreation for the heart and soul.

It takes thought. It takes a perceived need that you accept. Going to church isn't enough. Ritual repeating of a prayer nightly is not enough. It must be a vital, living experience.

Unless we have learned from childhood that we are not sufficient unto ourselves and that God has a place in our lives, just to begin talking with God presents a difficulty. Many of us don't have any idea how to begin. Some of us have so neglected this side of life that we have no speaking acquaintance with God.

We have impoverished ourselves if that is the case. God has a part in our lives. If we would open our hearts and share our living with him, we would learn this. Instinctively when great physical pain is upon us most men cry out without thinking the word "God." It has come as a surprise to them that this happened automatically. I know one woman who told me this. Caught under a car in an accident, through her pain she prayed using only that one word. She had never really prayed deeply in her life before. She had never felt a need for God in her life before that moment. She

was humbly grateful there was an answer. She had not cried out to unhearing ears.

The tragic part of the story is that upon feeling all right again she has no longer prayed. "It is," she explains, "well, silly, isn't it? Why should I take time to fuss about myself. I mean for the big things it's all right to ask for help." She hasn't learned the joy of giving her life into God's keeping. She hasn't learned it's not fussing to share with God as she would a friend. It is a concept beyond her understanding. She is too sophisticated to understand the utter simplicity of the idea. She thinks she lives alone. She does not know she lives in God.

It isn't easy, not if you did not learn all this humbly as a child. It is why Jesus said that you can not enter the kingdom of heaven except you become as little children. It takes a great amount of humbling to begin this prayer life as an adult.

I know a business executive who was once a most pompous person. He occupied a position of importance. He was well aware of all this. He tended his church duties diligently, but those of his soul not at all until life swept a series of crises upon him. His intellect, his position, his money, none of it could bring him comfort or solve his need.

He felt a sense of shame and humiliation that he had to, as a last resort, get down on his knees and pray. He felt he deserved no answer. He had given no pra of thanks when things went w He had cultivated no friend with God. He had rather snub him and left him pushed aside "more important things." But had no other choice. The life o wife was at stake. He began p ing only because it was a last re

It brought him no comfort at f He was still too pompous. He praying lip service, and he was gry that such an indignity had h forced upon him.

And then suddenly it was no l er a humiliating experience. It instead a comfort. It was a privil He found what he had been den himself. And from that moment things began to come right in life.

He has become acquainted God. He has taken him in as a of partner in his business. He room for Him now. Part of profits of his business are defin set aside for "doing the Lo work." He learned only through hard experiences and through g anguish. He was lucky. Too m of us live through our whole and find no such awakening.

How can we awaken those ar us? Sometimes words help. O as not they don't. Sometimes our way of living sets an example. By strength and comfort we have nered we can share with others. always our prayers can accom what we alone never can!

will lift up mine eyes to the hills."

I Take God on My Vacation

Carvel Lee

VACATION time is the ideal time to draw our lives close to God's will. For many ies this one period is the only e during the whole year to be her from dawn to dusk as a y unit. Consider the golden op- nity to draw the family circle her in a shared spiritual awak- —memories to be forever cher- , of laughter and joyous ex- nces, of fireside fellowship and moments of meditation and r.

cently I overheard several ers discussing the items that considered of primary impor- on an outing. Opinions varied; it first aid supplies, plenty of ed goods, a map with the route ravel plainly marked? All im- nt, yes, but whenever we leave trip, whether brief or extended, first choice in our suitcase is well-worn family Bible. Within lessed pages may be found first for spiritual emergencies, food mental hunger, and the best map printed to guide the travels of wherever he may roam on this .

o matter what direction is cho- once you are removed from iliar surroundings you will dis- r a fresh awareness of God's great generosity significantly displayed in nature's realm. You may be inspired by some magnificent thing that the hand of man has created. Let the great out-of-doors stimulate appreciation of God's abundant Love. Meditate on the Bible quotation, "I will lift up mine eyes to the hills."

Take advantage of a golden, shimmering morning by a heaven-blue lake to read Bible passages of Jesus walking by Galilee. A bubbling spring bears testimony that God's Love flows eternally. The sunrise on a mist-hazed hill speakes of the glory of that first Easter morn. What potent sparks of Christian warmth glow from the campfire embers, kindling a flame of steadfastness and faith. The majestic, green forest-cathedrals lift the soul with the unspoken sense of a Divine Presence, while winding woodland paths seem to lead straight to the foot of the throne of God.

We do not comprehend the ministry of nature if such manifestations of creation as a rainbow arching the sky fail to repeat God's own promise to eternally unfold the glorious scroll of the seasons, or if we cannot hear God speak through the vivid-hued pages of nature's ageless book.

Alas, how quickly vacation days

are ended—where have the lazy contented hours flown? Likewise the children who may share these outings swiftly reach maturity and leave us to establish their own homes. Take time to teach them *now,* open their hearts and eyes to the sheer beauty of life. Remind them that the pleasure of returning to familiar surroundings (and it always seems so good to be home) may be likened to our homecoming to heaven—also familiar and dear surroundings to us if we have sought the highways which Christ trod before us.

Here are a few suggestions to introduce spiritual moments in your vacation:

1. Take advantage of family unity to speak freely of religion.

2. Choose Bible readings to the site and the occasion.

3. Point out God's wonder power with nature's assistance

4. Pray often—especially w deeply inspired by beauty.

5. Visit when possible, warm country churches.

6. Relax with God—return i rested in body and mind and he

Isaiah 55:12 "For ye shall go with joy, and be led forth peace: the mountains and the shall break forth before you singing, and all the trees of the shall clap their hands."

Yes, *WE,* TAKE A VACATI —and God goes with us to point way to earthly wonders that pre us for the beauty of heaven.

Keep Putting It Off

Dawn Flanery Parker

I'll postpone worry until tomorrow
For worry often causes sorrow;
Tomorrow is here, worry doesn't pay,
So I'll put it off another day.

e must do things we personally do not want to do, for the larger good.

Helping Youth to Make Right Decisions

Arthur W. Peach

S A college teacher for over thirty-eight years in a small but representative American ge, I saw a wide range of Amer- boys come and go. Out of that rience, intimate in character, I ed to sympathize not only with but with their parents, and as ult saw many problems in a per- light rather than at a distance a mass—as such problems are viewed by those without a acquaintance with them.

ike, for instance, the lad whose ary intention is to go his own et way," and who has, to him, rfectly logical reason for doing He is, frankly, a headache to eachers, his parents, his friends, in the end, to himself. As long e thinks his way is sound, it is ss as a rule to argue with him general way, to threaten, or unish. He must be shown logi- the falseness of his position.

ppose I take a typical and true not using the actual name of lad in question but a symbolic e for his name is legion in rica.

hn had been "cutting" his fresh- English classes off and on, and unishments seemed to be a cure. His records showed that he was bright and generally congenial with others; that is, he was not a "lone wolf," but "cut" his classes he would. So I asked his freshman instructor to send him to me.

John came into my office, pleasantly enough, definitely not a student with a "chip" on his shoulder. After greeting him I told him that what he had to say would be regarded as confidential and not used against him in any way. This attitude of mine was the accepted one by the student body: they could talk freely with me about any subject, knowing that I knew how to keep my "mouth shut," not always a characteristic of parents or those with boys in their care. We older people forget how stern the code of youth is that looks down with utter scorn on the "squealer," no matter how justified he may be from an adult point of view in his "squealing." The conversation between us is practically verbatim.

"John, the report that comes to me shows that you have been cutting classes rather freely. Suppose we take last Thursday. Now tell me frankly why you vanished."

He smiled and said without hesi-

tation. "Well, sir, it was a grand day, and Crag mountain looked so fine in the sun, I thought I would hike up and see the sunset."

I nodded. "But why select a time that your class was meeting?"

"If I had attended the class, I would have missed the best part of the afternoon," he said readily, "and the weather changes."

I nodded again: one must seize the hour before it vanishes. "So it was a pleasant afternoon and you took advantage of it, but you might have gained needed knowledge from your class."

He smiled again his pleasant smile. "You see, sir, I figured I would get more out of the hike up the mountain on such a grand day than I would in that stuffy classroom."

"In other words, you would benefit personally more," I added.

It was his turn to nod, and mine to say, "Well, I think you did myself."

He looked a bit startled as if he had heard something beyond belief, and I could see that with his quick mind he was alert to discover what possible reason a teacher could have for a shift of point of view.

I looked out of my office window at the mountain as I had many times, often wishing I could close my office door and go there myself, for I am a hiker myself. Then I turned to him.

"Your reason for choosing the trip up the mountain on a beau day was a sound one—without c tion you did benefit, but let's lo the whole question this way.

"On the trip down the mou you fall and break a leg. S woodsmen leave their lumberin bring you down to the village, Doctor Scott is off playing golf, it is a lovely day; he likes golf, w hard, and an afternoon on the l would do him far more good being in his warm office listenin patients, each one of whom br him some sort of personal pro that, in many cases, worries hi it does them.

"But, finally, a message rea the Doctor and he comes to you, ing up an afternoon by which he benefitting. They take you to y fraternity house, and by that time need food, and you are longing a cheerful lunch after the long ho But the cook, Mrs. Bryan, had m up her mind that she would be more by taking the pleasant af noon and evening and going to city to see a movie she might mis more than being in a hot house ting dinner ready."

He was smiling but his eyes w sober. "I guess I get the idea," said slowly.

"Of course, you do," I said g ning back. "This world would function twenty-four hours, neit would any business or profession men and women felt free to things for their personal plea

they felt like it—even though have a sound reason for some nal preference. Every day has hallenge to us, and if we are men we face it—we must do gs we personally do not want o for the larger, not the personal , that comes out of it. No man live and work alone—he must with and work with others—all who are wise, whether young ld, must learn that simple lesson he successful life."

is pleasant to record the fact John was no longer reported ne as cutting his classes. It is not always so easy to shift a boy's point of view from himself to the larger one—that he is a part of the team not only in his school, but in his town or city, his state, his country, and in the end the supernational world beyond the horizons of today, waiting in the mists of the future—a world that will come into being only if men all over the world join hands in good will and understanding. And the beginning will have to be small—in a home, or office, in a school, or anywhere where two talk together patiently and freely in friendship.

I Do Believe

Rose Bennington

Do you pray, and then believing,
Grab your boots and parasol;
Scrub the barrel and get ready
For the rain you asked to fall?

Or do you ask, not quite believing
In that miracle today?
Do you doubt your Father's power?
Do you falter when you pray?

Oh, the wondrous joy in asking
When we know that we'll receive!
Problems flee, or turn to blessings
When we say, "I do believe!"

¶ In the small affairs of daily life it is often the true wisdom to yield and not to insist.

Do Trifles Ruin Your Day?

Winfred Rhoades

"THAT MAN actually tried to make me believe it wasn't 'till the fifteenth that Canbury gave him the order, when I know beyond the shadow of a doubt that it was the fourteenth when it was sent off, and told him so over and over again! But he was determined to have it his own way and kept on talking and talking as if his tongue was tied to an engine. And I guess it was, and the engine was his old habit of always insisting that he's the one who is right!"

"Isn't it possible that you yourself may have been mixed up about the day?" said the other man.

"No, I'm absolutely sure it was the fourteenth, and I ought to have received the goods a day sooner than I did. But he wouldn't listen to anything I told him, and finally I gave up and didn't say any more."

"That's where you showed your wisdom!" commented his friend. "But what difference did it make anyway about the precise moment? You got what you needed, and got it it in plenty of time, didn't you? If you'd kept on trying to prove your point it would have led to an argument, with hurt feelings, and what would you have gained in the end?"

"Well, I don't like to be t down and put in the wrong wh know I'm right!"

Few of us do like to be ta down when we know we're ri We feel injured, and we tend bristle and to think up every poss statement that would make us s to be right—while quite likely have some latent doubt about matter in our minds after all.

But what do we gain in the e If ill feelings result, if harmony our relations with other people broken, are we in any better c than we were before?

Is argument about trifles *e* worth while? Is it worth while let tempers become frayed and feelings be stirred up? Don't you f happier—and have more reason feel happy—when you have ma yourself big, instead of little, your reactions to the people you dealing with, and in all your re tions with them? Don't you th feel that you have done something if only a little—to help the wo into the better and happier conditi it is so much in want of?

All of us have days when eve one we meet seems to be cran argumentative, stubborn. *We* are t only ones who are not so. *We*

. *We* are reasonable. Oh, yes! ed we are!—Then slowly it be- to dawn upon us that perhaps 'all we ourselves haven't been e reasonable. We begin to real- that we are overtired and in- ed to be touchy, and that it is own words and ways that have hed off the spark in others.

'hink again of the need of big- A good prayer for daily use is "Spirit of God, save me this from all littleness and all pet- ss and all meanness, and make to be big and grow in bigness ry day continually."

But if you pray thus you must be ling to be thought wrong when are right, to be looked upon as nething less than you really are, go voluntarily to the back row not try to squeeze your way in- the front row. Not always, of rse. In essential matters it is nec- ary to stand for what is right, to do so with firmness. But in small affairs of daily life it is en true wisdom to yield and not insist.

We do not make ourselves big by uming to be always and inevitably ht. Neither do we make our- ves big by assuming to be some- ng more than we really are. On other hand we can grow toward ential bigness by being willing to thought something less—and per- s a good deal less—than we re- are. In the common world the h hat is regarded as the symbol of dignity and power, and many there be who wear it! Many there be who like to talk of their famous friends even though the "friendship" has extended no farther than a handshake at some public function! Many there be who talk about some small thing they have done in words that make themselves appear to be tenfold more important than they are in point of fact! They only show their littleness by so doing. The pint-size man who tries to make himself appear to be a gallon-size man by indulging in big talk and boasting is likely to get himself laughed at or disliked and very likely both.

The back seat, voluntarily taken, may prove in the end to be of truer eminence than the front seat. Thomas Jefferson helped himself toward the successful life he lived when he gave himself the rule of always taking hold of things by the smooth handle. Love, in the great signification of that much-used word, doesn't mean affection merely. It means consideration not only for the rights, but also the feelings and interests, of other people. Abraham Lincoln showed himself to be a truly great man when, instead of sending an official summons to a recalcitrant member of his cabinet to come for a consultation with the President of the Union, he humbled himself and walked to the other man's office to have the needed interview. What difference did it make that he should surrender his own importance, pro-

vided he could keep for the country the help of this powerful figure?

"What difference does it make?" —Keep that question in the forefront of your mind, and you will make it easier to come at the right solution of many a matter that is charged with the potentiality of trouble. Consider what the res are likely to be if you say or the thing you are tempted to say do, and then ask yourself if it worth while to produce those res for the sake of giving your s esteem a moment of gratification.

Time, Please?

William D. Schul

I am not old,
Though tired;
Am still unstained,
Though touched.
Not too embittered to quit,
But not naive enough
To act without caution
Or foolishly believe
I can conquer doubt
Of self or others
And become a Saint.
No longer big enough
To envelope Truth,
But patient enough to listen,
To learn, and yet to dream
Of becoming more tomorrow
Than I am today.
Too wise, now, to accept
Without questioning.
Mortal enough to ask
For immortality,
And suffered enough to know
That I am nothing without God.

If the desert is the "Thirst Country," then the oasis is the "Hunger Country."

Christian Doctors of the Desert

Maurice Moyal

DRS. Jacques and Renée Deschamps, a young husband-wife French medical team, very particular about the choice heir patients. These real Christ- healers like them to be non- stians, and ranking among the : cruel and revengeful folks on n.

ut among their wards they just the poorest, the underfed, the ntrodden, subdued for eons by he whims and exactions of their ghty overlords, the crushing ght of a fiery white sun, all the forces of nature.

o have the privilege of curing ntarily their ills, as such people e no means of coming to the champs, they go to them—across sands of miles in the most for- ling stretch of country in the ld, often enough through sand- ms, where to lose one's way is lie.

he Deschamps' medical province he "Blad el 'Atash," the dread irst Country," stretching all the from the borders of Lybia to Atlantic seaboard, from the oasis Biskra to Timbuktu the Myster- in the heart of the African inent. This Saharan Desert, far er in area than the U. S., is in- ted by 150,000 folks, settled in the few and far-between oases, and perhaps 100,000 nomadic Tuaregs nicknamed the "Blue Warriors."

The six-foot-tall, herculean Tuaregs rank among the most courageous —and savage—warriors of all times. They have devised diabolic tortures to inflict upon their enemies, keeping them alive for weeks on end only to have them suffer more and more, invoking death as a relief. Small wonder that, for fifty years, the standing orders in the French Foreign Legion to whose unenviable lot it fell to tackle them had been: "If surrounded by the 'Blue Warriors', spare your last bullet for your own brains, to evade torture!"

But when you begin speaking with spare, well-built thirty-four year old Dr. Jacques Deschamp, you realize at once how even such human beasts of prey could have succumbed to the resistless power of his Christ-like gentleness. His utter selflessness, which seems almost visible after a time, endows him with a deep inner serenity, charging in turn the air about him with soothing peace and quiet. His blue eyes are far-looking, as those of people daily used to scan the broad sweeps of wide open horizons.

From that terraced roof covered

with a lattice-work atop his surgically clean private hospital at Biskra, we had a grand bird's-eye view of that gleaming white and verdant oasis. Beyond, the ordered sand-dunes of the Sahara ran like the waves of a tremendous solidified sea towards the receding skyline.

Feeling that I had come home to friends, I asked the Deschamps how they did not fear to take upon their shoulders a task so big that all other physicians had refused to envisage it as their own concern.

"II Timothy 1:7 will provide the best answer to your query: 'God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.' You can no longer live on banking accounts, T.V sets, movies, comics, and frigidaires. You can no longer live without love, human warmth, color, and poetry. The only thing that gives meaning to your life is devoting yourself wholeheartedly to an ideal far bigger than your own personality, for as the Master has stressed it, to lose oneself is to find oneself."

Dr. Jacques Deschamp found himself some ten years ago. To get over an incipient T.B., contracted in his days in the Maquis, fighting the German invaders, he came to Biskra for a winter. To the tourist, "romantic" Biskra is all ease and sweetness of life, with its deluxe hotels, equable climate all the year round, bold palm trees and babbling rivulets.

Of course, the tourist isn't aware that palm trees and irrigation w are owned by absentee landl and the daily wages of an ave laborer add up to a few cents a handful of dates. If the Dese the "Thirst Country," the oases c be aptly called the "Hunger C try," for they are mainly inhab by the vanquished of life and for slaves of the haughty Tuaregs.

Dr. Deschamp felt that the he of such folks, too destitute to aff medical care, was his own con for life; he decided to become friend of the friendless, givin new chance for health and happi to those who had none.

"Now that I had found someth worthwhile to live for, I got ou myself—and my T.B. I was too busy to indulge in sheer indulgence, so the disease had other choice than healing by its accord. So, mind you, helping fellow men has boiled down to h ing myself. Thus, I don't des any credit at all!"

"The fact is that human perso ity has never been meant to be centered," put in his wife. "I only in the performance of ser to others that lasting health and h piness can be found."

The local "hartanis" or o dwellers had been for so long pus around and taken advantage of they at first looked for unwor self-seeking motives attached to helping hand extended in sympa They were utterly unable to see v

young practitioner could make of treating them voluntarily, lying the remedies gratis on of it all.

it Dr. Deschamp was ever so rous, so thoughtful of others, he soon acquired for himself lly the adoration of such simolks. They took to calling him "Toobeeb (physician) with a within his heart." They had inively sensed that this fire was oure flame of Christian charity.

he desert grapevine started buzzwith talks about the selfless obeeb" and his wonderous medskills. In a scrap with the For-Legion, Ceigher ben Sheikh, the eg chieftain of a band of ruthcut-throats, swooping down on camel-caravans, to take afterls refuge in his inaccessible lair he Ahaggar Mountains in the t of the Sahara, found his own en-year-old son Tachcha woundand sent for Dr. Deschamp.

he young physician was strongly sed against thrusting himself inhe lion's den. In all probability, Saharan hands warned him, the and faithless old bandit meant ick him into a trap with a view xacting a heavy ransom. And, he money were not forthcoming in his own alloted days, he nt even take a fancy to inflict eakable horrors upon the too ing physician.

his belief that no human beever falls so low as to fail to respond to trust and helpfulness, Dr. Deschamp decided to ignore such dire warnings. He thought nothing of entrusting his very life to a gang of desperadoes, rejected even by their own kith and kin, and who only believed in the power of brute strength. He went among them without military escort, without arms. And yet, his was a weapon stronger than the brutest of all strengths, for it was the resistless, overwhelming power of Christian gentleness.

Dr. Deschamp found Tachcha, the chieftain's son, delirious with fever. The only dressing his gaping wound had got was boiling molasses, poured now and then into it by his own father. This excruciatingly painful treatment was, nevertheless, a kind of crude but effective antisepsis. A few shots of penicillin, an operation to extract the bullet, and Tachcha was soon up and about.

But, from all over the Ahaggar Mountains, on foot and on camelback, a steady stream of patients began beating a path to the doctor's black, camelhair tent. He delivered babies, performed emergency operations, treated a multitude of disorders connected directly with irregular diet and lack of water. And, so great grew his prestige that he could even prevail upon his grateful patients to wash twice daily, a thing most distasteful to them. In the desert water is a rare and precious commodity, and no tribesman would ever dare waste it if he were

in good health.

Dr. Deschamp's mission of mercy was to have far-reaching effects that nobody had foreseen. Hitherto, in the eyes of Ceigher and his confederates, the white man had always been associated with guns, armored cars, and bombers that exacted a heavy retribution in return for their own outrages. Now, for the first time, they were given a chance to see in action an altogether different sort of white man —the man in white, bent on alleviating suffering and thwarting death.

The new element of kindness introduced by Dr. Deschamp in such gun-point relationships was instrumental in breaking up the infernal chain of reprisals and counterreprisals. Where brute strength against brute strength had failed miserably, good will and helpfulness were to succeed. When the physician returned to his own world he carried a message from Ceigher to The French authorities: on what terms would they accept his laying down his arms?

The upshot was that Ceigher and his two lieutenants were court-martialled to long-term sentences (to be subsequently graced by the President of France) while the other tribesmen were recruited as military messengers, to afford them a decent livelihood. Thus, a wide stretch of the Sahara has been pacified.

But his sojourn among the Tuaregs convinced Dr. Deschamp that they, too, stood in dire need m e d i c a l care—the mortality among their infants being, for stance, appalling. But as the had by now grown too big him to tackle single-handed, wrote the following letter to former classmates at the Lyons ulty of Medicine:

"Two hundred and fifty thou fellow-men need your medical sk By and large, such are dest folks; and sleeping sickness, dism, amebic dysentery, and lep claim a heavy toll of lives an them. You will live here, la on the spirit, a rough, primi and dangerous life, at times, t sands of miles from the ne human agglomeration. But n will you see in the eyes of other patients such a pathetic votion to you, and you will in time fall under the magic of the boundless expanses of Sahara, all throbbing with an I ible Presence."

Dr. Deschamp thought hi lucky if his appeal could entice one of his one-time fellow stud to come and join him, so a take care of the Tuaregs' health got the surprise of his life, ALL FOUR OF THEM cabled that they were at once empla for Biskra!

Pooling their specialties, the dedicated young scientists formed a harmonious, well-bala medical team, capable of tack

toughest proposition in the h field. Their dean is thirty- ear-old Dr. André Dranchet, the gest, being twenty-nine-year-old Renée Boeuf—today, Mrs. Jac- Deschamp.

ut how on earth could you pro- medical care for these Tuareg , always on the move?" won- I.

ie Deschamps took me to the ital's vast store-room, lined with of shelves, stuffed with sur- instruments, remedies, bottles, ages of wool-cotton, of gauze, what have you. A whole side was occupied by a king-sized of the Sahara.

nat map shows all the oases and s, for everything in the desert lves around an adequate supply vater for man and beast. The well knows where to find Tuareg encampments, for they istently follow regular courses season to season.

Vhen their animals have grazed he grass around a well and near- khausted its water-resources, each ezzar" or encampment, consist- of some fifty families, will pull n their camelhair tents, hardly er than an umbrella, and round heir pack-camels. The few be- ings of each tenthold balanced on a camel, the encampment, under the guidance of an old "amrar" or headman wise in the ways of the desert, will leave for pastures new.

To take them to their far-flung wards, our friends rely upon two mobile medical units, equipped for emergency operations, and three jeeps.

"And these ambulances, jeeps, and hospital, all are gifts from well-wishers!" stresses Mrs. Jacques Deschamp. "Yes, without our having ever had to make an appeal for funds, contributions keep pouring in in a steady stream from ten denominations. As to the remedies, the Lyons Association of Christian Pharmacists collect them directly for us from laboratories all over Europe."

"The doctrine of the Sermon on the Mount, the principle of the Golden Rule and the Ten Commandments are as true as they were when they were first revealed. We strive to live up to that fundamental basis of Christianity in our relationships with our patients, never losing sight of the fact that we all have been created by the same God of love. And it is only through love that the individual can work tremendous changes for the better," sums up Dr. Jacques Deschamp.

Don't Overcrowd Life

Your Creator never expects of you, or any other human being, to do e than to use each day effectively as it comes. — *Sneed*

The Triple Challenge

Abraham L. Feinberg

WHEN I was a college student, I often would cull short, profound quotations from my reading and pin them up on cards over my desk so that I might be reminded of their wisdom day and night. If I were to renew that habit today, one motto, by an author unknown to me, would occupy a permanent and central place before my eyes. That motto, in three parts, is this:

First—resign yourself to what can't be changed; second—rebel against what can be changed; third—be wise enough to know the difference. . . . Resignation to the changeless; rebellion against the changeable; reason, to distinguish between them.

There are three common examples of things that cannot be changed. One is weather; the other, taxes; finally, *death.* Need I labor the point?

But about the *past?* Can one pour back the sands of time?

We broke a dear one's heart by a bitter and needless word or estranged a friend by thoughtless gossip; we risked and lost a foolish investment in order to make easy money or violated conscious by cutting a corner; we entered on the wrong career, a stupid and impulsive marriage, or one immoral l which led to other until a we sin entangled our life.

What can we do? Repent? course, to clear the spirit and l us avoid the evil in the fut Study how the mistake was ma Of course, to learn a lesson. Tr compensate for the harm we cau Of course, we owe that to ot and ourselves. But to rail ag the past, to rebel and gnaw a our spiritual substance with regr that is futile and profitless. What been—has been! . . . Resigna to the changless!

There are things we *can* cha however. Look at the world aro us! For the past century man devoted himself to re-shaping world. From the horse-and-bugg the jet plane, from signal bon-fir radio, from tallow candles to hydro plant, from belching c stoves to atomic energy! All *machinery* of progress!

But the other half did not k up the pace. I mean *morality,* inner mind and spirit of man l self. Violence, greed, venality, h nations and individuals lifting h and tongue and sword against other! Instead of the paradise ualized by science, we seem to stumbling in a wilderness.

By permission *Current Religious Thought,* March-April, 1955.

e result? We human beings are l about ourselves! Our age is isioned about man—so deeply, some great scholars now write off as hopeless. Ideas about neradicable sinfulness of man- have been drawn out of the le Ages and polished up for . Pessimists assure us that hu- nature is so wicked, so corrupt enslaved by animal instincts, it ccomplish nothing on its own. cannot change!

Judaism, such a verdict on is intolerable. Our entire ritual literature are saturated with the struggle of man to overcome he is, and become what he *can* Every word breathes to us of , of challenge. "'Return unto Lord your God! Renew and re- sh the sources of decency and cter! Restrain the beast and ge within you! Release your best noblest self that you might nd move on a new and higher ! Change!"

ere dwells the ripe and ancient om of the Jewish people. Man ot yet complete, not a noun, ssive substance, finished and n in iniquity. Man is a verb, ocess, wrestling with imperfec- on the march toward his goal. even though sin drags us down we now live in a reactionary, gressive period of history, we ift ourselves again to the crest ne wave and stride on to a er epoch.

Even death can be conquered. Think what has been achieved by the human spirit! It has reached out into the distant, cold domain of space and warmed it with the vision of a Divine Purpose guiding the stars; it has probed the mechanism of impersonal nature—tooth and fang and claw—and illumined the struggle for survival with the Will of God somehow rectifying all brutality; it has peered into the gaping silence of the grave and caused the darkness to glow with faith in immortality as part of the plan of the God of love.

Do you see now, why we must know the difference between what cannot be changed and what can be changed?

The past with its blunders and misfortunes—these are the product of fate and we can do nothing to cancel or alter a line of its decree. But the way they affect and mould our lives can be determined by *us*—by our character, courage, compassion, over which *we* exercise control! Thus the hopeless becomes a challenge, the seemingly fixed and immutable is drawn into a fluid, moving, creative process of the human spirit and the blind alley of fate opens up into a sunlit vista where we can build, the temple of peace and blessing.

Resign yourself to what can't be changed; rebel against what can be changed; be wise enough to know the difference.

WHAT POSSESSES YOU?

"And he was sad at that saying, and went away grieved; for he great possessions, — Mark 10:22

Someone has said that what you possess, possesses you, and often more true than it is false. The words at the top of this could well end with, "for great possessions had him!" It is imp to pay attention to the things you gather about yourself. If they are to possess you, you had better be sure they are the sort of thing would want to be possessed by. Jesus touched on that same theme he told us not to lay up for ourselves treasures on earth but treasures in heaven that do not perish.

There is the temptation to blame our woes and weaknesses on thing else. That is delusion. Everything used in its right way and time is good. If we are possessed by something it is only because w capable of being tempted. We are weak in that area. The real tro is our own interior condition, the kind of people we are. Someone interested in photography would not be possessed by cameras, h shutter-bug has to guard himself against the temptation. The tro is not the camera, it is the person.

Paul describes himself as "having nothing, and yet possessing things." Now if we see the truth here we shall take inventory of selves and see whether we possess the things we have, or if they po us. It is possible to have everything in the world and not permit the possess us.

Is there anything we are not willing to dispense with? The things that come to mind are the material things, such as money, clo automobiles, etc. There are other things that are stronger and hold greater sway over us. What about our good name, our reputa our friends, our intellectuality, our stable emotions, our citizenship, color, our professional standing, and our respectability? Would w willing to risk our professional standing like a physician did whe said he would testify against a hospital although the board told that if he did his services would be terminated and his standing je dized? There is a lot more than money involved here! It is only w we are willing to give up all possessions that we are capable of pos ing anything because only then do possessions lose their captive hol us, and only then can we truly enjoy the possessions we have.

Take the long view and guard the integrity of your soul.

READ: The Secret of Greatness, Reuben K. Youngdahl. $2

IT CAN HAPPEN NOW

And I saw a new heaven and a new earth: for the first heaven and the rst earth were passed away. . . ." — Revelation 21:1

John had the privilege of having one of the clearest and most nusual visions ever granted to man and the description of the new heaven nd the new earth in this twenty-first chapter of Revelation has great ttraction. We so often think that it would be marvelous to have a new arth. We certainly are not too satisfied with the one we have. We see ne need for change, and so it is natural to accept the vision of a new arth. But when it comes to the idea of a new heaven, it is a different natter. Why does heaven have to change? After all, heaven is all he wonderful and good things and conditions we can possibly dream bout, and then it is more, something so inexpressibly delightful that ve are dumb with wonder. It is difficult to see the need for any change n heaven, for heaven is not capable of being improved any more that : is possible to improve on perfection. What then shall we say of this ision?

The answer comes in the next two verses where John sees the holy ity, the new Jerusalem, coming down out of heaven, and even God iimself dwelling among men. The voice from heaven says, "Behold, he tabernacle of God is with men, and he will dwell with them, and hey shall be his people, and God himself shall be with them, and be heir God." Here is the answer to any confusions about the "new crea- ion." It is not that heaven is different or improved upon, but that ieaven in manifest form will become one with the earth. In other vords earth will be heaven, and heaven will be earth, bound together nseparably.

Jesus prayed for this very thing to happen, and he told us to ray for this vision to become a reality. He did it in the first half f what we call The Lord's Prayer. What would happen to this earth, r what change would have to come on this earth, if God's name were allowed on earth as in heaven, if His kingdom was come on earth as t is come now in heaven, and if His will were done on earth as it is lready being done in heaven? Why, earth would literally be heaven! n the words of the book of Revelation, the tabernacle of God would iterally be with men and God would be their God and they would e His people.

The new Creature in Christ Jesus is someone in whom the Taber- nacle of God has come to dwell, right here and now, as well as in he hereafter.

READ: You Are Greater Than You Know, Lou Austin $3.75.

WIPE IT OFF!

"Even the very dust of your city, which cleaveth on us, we do wipe against you. . . ." — Luke 10:11

You do not have to accept what others say about you and do you. And it is only if you accept it that it can hurt you. Scientists that we are surrounded, inside and outside, with all sorts of ge and with all conditions of disease, but even this cannot harm us u our bodies accept the disease or the germ. Then we are sick and there no doubt about it. The same condition applies to mental and spi conditions. Someone may gossip about you, but it cannot hurt you u you accept it. The sign that you have accepted it is fear, worry, an anger, resentment, and embarrassment. The sign that you have not cepted it is unconcern, peace, compassion, thanksgiving, and not givi a second thought.

It has been said that what you do not know will not hurt you. course this is not entirely so, for no matter what anyone says, ignor is not bliss. However there is an element of truth in it. Have you heard that someone said such and such a thing about you long a the event happened and said to yourself, "My goodness, if I had kn it at the time I would not have been able to go on"? All of us h had similar experiences, and if it proves nothing else it does p that in refusing to accept something of this sort, even if it is by s ignorance, we are protected against it. Only in accepting are we hurt

When Jesus told his disciples to wipe off the dust from their he was not telling them to react in anger and resentment. What was telling them was something like this, "If they fail to accept you turn you out, wipe it from your mind just as you would wipe dirt does not belong to you from your shoes. Go about your business unconcern. The Kingdom of Heaven has come near them, for were bringing them the Kingdom. They did not know it, or refused it. But as long as you are giving forth the Kingdom, if refused it will come back to you. If you give peace and it is refused, peace will return to you. If they meet you with anger, hate, and ref refuse to accept it and it will return to them. Do not accept it. Wi off. Meet evil with good. Meet hate with love. Do good to them despitefully use you and persecute you."

Be so filled with the treasures of the Kingdom that you do have time to react in the ways of the world and of the devil. Wip from your mind and spirit the dirt that is thrown at you just as would the dirt that is thrown at your shoes. You do not have to acce Wipe it off!

READ: Over His Own Signature, Leslie D. Weatherhead. $2.

Books of Interest

Norman K. Elliott

ME AS YOU ARE, O. H. Austin. ;don, 110 pages. $1.50. The blurb e jacket says, "42 non-pious media- for ordinary people." If non-pious s non-ecclesiastical in tone, then that e for the meditations are certainly written for the ordinary person, and includes us all. I think the author one a remarkable job of analyzing ituations in life that make us just live, and he has done it very in- ingly. You will meet yourself in pages someplace. I only wish that he one a little more into detail about to do about each situation. He tells general terms what to do, and for erson with some background of h the little he says about the an- is likely enough, but I am sure that erson who knows the general princi- nd is looking for a way to apply it e a little frustrated.

GETHER WE PRAISE HIM, Flor- C. Brillhart. Revell, 144 pages. . This is a book of group worship s with suggested hymns and prayers omen. If talks at women's worship es were like the talks in this book, ld be on the front row most of the These talks are to the point, applic- to daily living, deeply reverent, and ure-founded. I would recomend buy- he book just for reading, just for nspiration and challenge and in- ion there is in the stories.

MAN SENT FROM GOD, W. Reg- Wheeler. Revell, $3.95. 333 pages. is the biography of Robert E. Speer, of the great Christians of our in history. The book is fascinating. uthor has done a wonderful job of ng the man in right perspective, to earth and yet spiritually thrill- One cannot read this account of a -hearted, completely dedicated Christian without turning to face life with more will and courage to follow Christ unreservedly. Dr. Speer was for forty-six years Secretary of the Board of Foreign Mission of the Prebyterian Church, U. S. A., but Robert E. Speer was too big to be confined within the fences of any denomination and in his life he achieved fame, justly so, as one of the great missionary statesmen of all time. This is one of the most interesting and helpful books I have read in a long time. If one wonders what God can do with a young man who abandons himself to Christ, here is one of the most descriptive answers there is. The influence of a Christian home is vividly described, and there is little doubt that it was his early environment that set the course of his life. I should think that a reading aloud of this book in the family would greatly influence for the good those growing into life.

UNFINISHED BUSINESS, Halford E. Luccock. Harper, $3.00. 190 pages. The jacket says, "Short Diversions on more than 100 religious themes." Jacket copy says that this is a book of sermons in embryo for the minister to expand and adapt. Most laymen would immediately say that this would rule out the book as far as general usefulness and helpfulness is concerned. Well, it is not true. Each message is between one or two pages in length, and they are the most helpful and mentally and spiritually stimulating essays I have come across in some time. I received more insight and stimulation from this book than from most of the meditational or devotional books I have ever read. The author has a keen mind for seeing the spiritual implications in news articles, books, common experiences, and almost a genius for the flashing phrase that crystallizes a truth. Besides all this, here is reading that is sheer enjoyment.

THE GREATEST LIFE, Frank C. Laubach. Revell, $2.50. 192 pages. This is a harmony and harmonization of the Gospels written in the first person, just as if Jesus Himself were telling the story of his life, and I must say that it is simply thrilling. The translation is from Goodspeed, except where the words "Jesus," "The Lord," and "He" have been changed to "I." It certainly makes the Gospels come alive as never before, and the book reads like a modern book of adventure. Here are two samples:

"When my parents saw me they were amazed, and my mother said to me,

" 'My child, why did you treat us like this? Here your father and I have been looking for you, and have been very anxious.'

"I said to them,

" 'How did you come to look for me? Did you not know that I must be at my Father's house?'

"But they did not understand what I told them."

"I came back to Cana of Galilee, where I had made water into wine. There was at Capernaum one of the King's officials whose son was sick. When he heard that I had come back from Judea to Galilee, he came to me and begged me to come down and cure his son, for he was at the point of death."

As the years go by this book will become increasingly popular, and could become second only to the regular Gospels in popularity and helpfulness. It would be a wonderful gift for someone just beginning the spiritual life; and for those on the road it will make the Gospels more meaningful than ever before. It is also likely to be the first popular book that will acquaint most people with continuity and sequence of the G and the life of Christ. No one could a mistake in buying this book.

THE INSPIRING LETTERS, Fran Laubach. Nelson, $1.50. 221 pages. is a modern translation of the let the New Testament. As he says, Gospels are simple to understand in parison with the letters, and yet letters are the first records we ha Jesus and they glow with enthusia saw the good doctor when he was ing on it on Star Island one summer I can still remember him getting three or four o'clock in the morning a shawl over his shoulders, comp numerous translations, verse by vers find the precise meaning and then pu it into words that everyone can u stand. Along with his *The Greatest* I honestly believe it is a significant in our time. People will read these, to them, and their interest in the will skyrocket. A lot of us will tu these books when we are puzzled by verse or section of the other ver He has purposely avoided words would only confuse the modern For example he has replaced "rec tion" with "bought on the cross," fication" with "made right with G "covenant" with "agreement," and s I cannot find adequate words to this book. Buy it and you will know I mean. So many people say to me they cannot understand the Bible. they can now — at least the New ment, and I can think of some fr who are going to get a gift of them me.

it is God's will, we must be able to speak the word of command which there is no "if."

Blueprint for Prayer

Agnes Sanford

MAN MUST BUILD or die. As an infant's mind builds houses of blocks upon the his soul awakens and his mind ops. When a human being no r plans or dreams of the future, ower begins to decay.

t this building of houses and esses and children and gardens governments is only the begin- of man's creativity. He is made o beyond the power of body mind, and to create also by the h of the spirit—the Word. he cannot speak this Word in own strength and trusting in elf alone. But in God's strength o can say "Let this be so."

is speaking of the Word of r is called prayer.

ut this is not prayer as we have n it," we may think. True gh. We are more familiar with forms of prayer. There is a ng of God's Spirit by our spirits we may adore His name, and all this the prayer of worship. n there is a yearning after God we may see His way. This is prayer for guidance. Our Lord d this prayer in the garden of semane and when we are faced He was with a heart-breaking e, then we, too, must pray this prayer. There is also a seeking of God without any words at all, a leaping of life toward Life, that we may enter in and feel what the eyes cannot see nor the mind conceive. This is called contemplation.

All these prayers are good. But they are not sufficient for our needs, though we have been taught that they are sufficient. We have been taught that God will do as He pleases without either petition or faith from man; that God has taken away from man that spiritual creativity that He once gave to His creatures; that "the age of miracles is past."

But much to the discomfiture of those who teach this enervating doctrine, it is becoming evident that the age of miracles is not past. We see them every day.

We have made noble and often successful attempts to heal the sick and the demented and the lame in many ways, and so far as they go, those ways are good. God approves, I am sure, of medicines that destroy germs, of mental therapy that heals the mind, of surgery that corrects twisted limbs. But these are not enough. Suffering remains. If it is controlled in one form, it seeks another form. New viruses develop, defying medicine. Nerves degenerate

Faith Today, Nov. 1955, by permission.

confounding surgery. Minds collapse in spite of all therapy and our mental institutions are filled with the broken remains of what once were the Sons of God.

Why? Because we are made to use the power of our spirits, and unless we do, we eventually go to pieces. For we have spirits as well as minds and bodies. We are made to create with our spirits as well as with our intelligence and with our hands. Perhaps that is why Jesus Christ was not content with teaching us the prayer of worship. He told us to love and to forgive, but He also told us to do His works.† He trained His disciples to do His works, sending them forth to preach the gospel and to heal the sick.* And there is nothing in the Bible to indicate that He intended this creation by the word of power to cease when He returned to the glory of the Father! Rather, He said that these signs of power shall follow those who believe** and that He came that they might have more of this creative life, not less!***

How shall we do this great thing? First of all, since the power is God's and not primarily man's, we must *make contact* with God.

There is no use in talking even to a human being unless we make contact with him! For instance, my telephone rang one day and a voice said "This is George, speaking Los Angeles."

Our conversation was broken buzzing in the air and later phone rang again. "We lost co with the channel," said Ge "You know, we're not talking a the wires. We're talking di across the air."

Inconceivable! That one ca one's voice in Los Angeles an heard in Massachusetts! But consider: can anyone merely sta Sunset Boulevard and shout to sachusetts? By no means. One contact the channel, or one's has no continuing power. Th obvious. And yet many people they get in a tight corner of merely stand still where they are shout to God—and then wonder they do not receive an answer. have not entered into His pre with thanksgiving or into His c with praise! Their spirits have touched the channel of His pow

How shall we make contact?

First of all, we must know th is real. Or if we do not have faith to know this, we must at assume that it is real and act upo as a scientist acts upon the th that he adopts.

Secondly, assuming that G power is a real energy, we ca aside all other trains of thought concentrate our full attention God and His power. It will he to do this if we put the body comfortable sitting position, the

† John 14:12. * Mark 16:17.. ** Luke 9:1 and 2. *** John 10:10.

t, the whole body relaxed, so
ve can forget it. It will also be
il to choose a certain time each
or this exercise. Then having
ntrated our attention upon God,
in let imaginations play upon
orking of His power. For the
nation is our greatest creative
If we are going to plan a new
, we dream of it. If we are
to write a book or invent a
ne, our imaginations run ahead
and form in our minds the pic-
of the thing that later on shall

we meditate upon the power of
and vision that power working
les in our own lives and in the
l around us, our own spirits are
ed and we are apt to feel His
moving within us. This sense
is presence may be very slight,
an inner quietness perhaps, to-
r with a sense of peace. Or it
be a tingling as of electricity,
in the body as well as in the
. Or perhaps it will express it-
n a sense of an inner expanding,
ough we took a great breath of
ual life. On the other hand, our
s may not report to us the pres-
of God in any way at all. If we
nothing at all, we simply as-
that He is there according to
promises.* And assuming it, we
pon that basis.
e next step is to form the plan

13:22, Psalms 91:15, Jer. 33:3, Isa
:24, Ezek. 14:4.

or concept of the thing that we hope to build by God's power. At this point we come to a stumbling-block —an apparently impassable obstacle. It is this question (and it is an important one): "What if our plan is not God's will?"

The answer to that is, let us ascertain whether or not it is God's will, and if we decide that it is not, then let us give it up and decide upon another project for prayer. If we know the nature of God, then His will is not so completely wrapped in mystery. "Fear not, little flock," said Jesus Christ. "It is your Father's good will to give you the kingdom."* "If even ye, being evil," said that same Teacher, "know how to give good gifts to your children, how much more shall your Heavenly Father give good gifts to them that ask it?**

God is good, and He wants us to be good so that He can give us good things. Therefore, if we frame our plan or concept after the pattern of goodness and unselfishness, we are apt to be in line with the will of God. True, there may be times when we do not know what is good for us. There may, for instance, be situations in which a man who has lived his three-score and ten upon this earth can render better service and live a happier life in the next one. There may be times when the new home or business that we desire

* Luke 12:32. ** Mat. 7:11

for a loved one might lead to an unhappiness that we cannot see. In those cases, if we learn to alert ourselves to the voice of God, He can tell us wherein to correct our plan, to change or expand our vision. We can become more and more aware of the flow of God's creative power. If it is not flowing in a certain direction, we will feel a coldness and a dullness of spirit and we will cease planning and cast about for the right direction. Therefore, as we make our concept let us keep the mind open for guidance.

A concept or a plan is a blueprint of the thing that we would build by faith—it is the pattern of the garment of faith that we would create—it is the recipe of the loaf of the Bread of Life that we would bake: it is "the substance of things hoped for, the evidence of things not seen"*—and without it, there is no creativity. No matter what we want to make, whether with our hand (assisted by God's mind) or with our physical strength (assisted by God's strength) or with our spiritual energy (assisted by God's spiritual energy), it is essential that we know and see clearly just what we *do* want to make. Hammering boards together with no idea of what they shall become is not a constructive method of carpentering. Cutting a bolt of cotton with no thought to what we shall make is not an efficient manner of dressmaking. An attempt at creative prayer that not follow a picture of what would create is almost equally ish. The prayer for a definite or purpose upon this earth, Jesus Christ taught us to make. also clear its objective. Too we do not do this. Or we vaguely, "Oh God, do whatev best in this situation. Either Mary or keep her sick or take to heaven. Thy will be done."

Christ did not say, "Ma either arise or else stay there coma, or else die. God's wil done." If He had been as unce as that concerning God's will would not have gone to pray Jairus' daughter at all. He did send forth the Word of power everyone who was sick.*

Then with a vague feeling something is wrong somewhere end by saying, "If it be Thy w which effectively cancels out prayer of faith. For if it is not will we should not have praye it in the first place, and if it is will, then we must be able to with the word of command, an the word of command there i "if."

Perhaps you are thinking, this makes it so difficult." C One of our mistakes has bee assuming that prayer is easy. the most exacting and arduous

* Heb. 11:1.

* Matt. 13:48

w. If we realize that, then we
e step ahead.
lizing this, then, let us choose
jective with careful thought,
ing for the will of God. Let
nsider whether our objective
hurt someone else, for if it
then it is out of line with the
of God, who is love, and
d best abandon it and choose
r one. Let us consider
r the thing for which we
pray is in line with the crea-
tion of God, in so far as we
nceive that action.
en Jesus Christ said, "Maiden,
He spoke with absolute as-
e that she would recover and
His faith clothed itself in the
of power and the maiden
Without this faith and this
in no way watered down by
d buts, the little girl would
ve made a recovery.
say "Thy will be done" when
for guidance is perfect. But
we learn to differentiate be-
forms of prayer we will
little or no power. For to
responsibility by never saying
ord of power, which is the
f certainty, is to fail to do the
that Jesus Christ told us to
is as though we said to a cook,
our will be done. Prepare any-
you like for dinner"—and
to give her any food from
to prepare dinner. So again I
e must clear our objective.
ng cleared that objective, we
must try in so far as humanly possible to hold it in our minds, so that faith can continue to act upon it. We are all too apt to say, "Oh God, please make this one well," while visualizing that one sick. We must learn to hold in our minds the thing for which we pray.

"But this is not easy," you may say. Nothing with world-shaking power can be easy. No, thank God, it is not easy.

Then let us conclude our creative prayer by actually sending forth the word of power: let us say in faith "Let this be so," or "Thank God, this is going to be so." This is the word of power because it is the word of faith, and faith is the active principle of the Godhead. "Let it be so." Is that too much to say? If so, let us close our mouths when we say "Amen" in church. For according to the dictionary "Amen" means "So is it; so shall it be; so be it." And not by chance are we taught to say "Amen" at the close of our prayers! There is nothing new in sending forth the word of power which is the word of faith! It is the oldest and the most orthodox of prayers!

I am merely restating it in modern words so that the phrase which has been merely an empty utterance may become once more as it was meant to be, a word of creativity—the *Word!* Use that word itself and alone if you like: "Amen!"

But when you say it, mean it!

A Medical Research Foundation is Tapping God's Power

Chloe Holt Glessner

THE WONDERFUL privilege of meeting with a group of consecrated Christians was mine this summer. I felt I was in a place which was Holy Ground. It seemed a place where great power was being tapped. Yes, the greatest power on earth was being tapped by a group of praying women. There was an atmosphere of quietness, of stillness and of a spirit-filled room such as I had never before experienced.

I was asked to come to this prayer group which meets at the Oklahoma Medical Research Foundation every Thursday at 1:30 p.m. It is composed of women from various denominations. I know of Methodists, Disciples of Christ, Presbyterians, and Baptists and I am sure there are others. Usually the number is about twenty and we met around a long table in the air-conditioned Board room just off the waiting room. As I sat there, I almost felt I could reach out and touch God.

"*For where two or three are gathered together in my name, there am I in the midst of them.*"—*Matthew* 18:20.

For a number of months this has been going on under the leadership of Mrs. Lenora Stearley, First Christian Church of Oklahoma City, homa, and a prayer chapel is to be constructed in the Ok Medical Research Building. prayer-soaked, God-fearing w can testify that wonderful thin happening at this Foundation. any wonder that she with others feels the time is very when the cause and cure for will be discovered? The d nurses, scientists, technicians the Director of the Foundatic the first objects of prayer a meeting.

Of course the prayers didn' there! What powerful prayers prayed for our President, our g ment, the young people, thos are ill (and these were s cases), for missionaries every and finally, for peace to come world.

Hugh Payne, Business Man the Oklahoma Medical R Foundation, is a deeply s person. The keystone of Payne's philosophy is his gre in God. He affirms this faith statement, "I believe the Ok Medical Research Foundatio into existence as a part of divine plan for the good of ity." Hugh Payne is an humb

e makes no secret of the fact e relies on spiritual strength e courage to carry on. He, f, raises much of the money necessary to keep this great ion in operation. He calls nference room his "chapel." greatest satisfaction in life is ble to create a bit of happiness neone else," Hugh Payne de-

h Payne had a vision of a h center where doctors and its could give their best in kill, and study to conquer those s for which there is no known day. With the completion of nderful building funds began low because of the expense ssary equipment. Also a very ift to the Foundation, which en pledged and upon which dget of the Foundation had ased, had to be cancelled by nor. The doors that were to open outward to a suffer- rld were slowly closing. Then, pelessness closed in, with eak such as only men of ision and love can know . . . touched Hugh's life. It was time that the dedicated Mrs. quietly guided a few peo- faith from many denomina- to the conference room " to ask God's guidance and ch of His hand for Hugh. her own prized mustard seed und its way to him during ecially dark day and slowly his faith grew strong again. Small groups met and prayed in the conference room of the Oklahoma Medical Research Building and doors began to open. Hearts of men were touched and today the Foundation is functioning with one clear-cut purpose. "That More May Live Longer, Happier, and More Useful Lives," which is the title of their weekly radio and television program. Hugh Payne states that the title or motto is inclusive of physical, mental, and spiritual well-being.

A $25,000 prayer chapel is being built and donated to the Foundation by the American Federation of Labor and AFL Crafts of Oklahoma. AFL Union members are donating funds for the project. The chapel will seat twenty-four and have space for wheel chairs, or beds for non-ambulatory patients.

The Reverend John Maillard, Okehampton, England, has spent some time with Hugh Payne at the Oklahoma Medical Research Foundation each time he has been in Oklahoma City. He was the founder of Milton Abbey Sanctuary of prayer at Dorsetshire, England, where spiritual therapy and medical research are combined. He said that the Oklahoma Medical Research Foundation is a beacon light for the world today and it is our prayer that doctors and scientists will all be in readiness to receive the great discoveries which will be forthcoming, fulfilling the words of Jesus,

"He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Already doctors and scientists from both neighboring and distant countries are working here side by side with our doctors. Many others across the world are asking if they may come to observe and participate in this great search for healing.

Dr. Alexander Fleming, of penicillin fame, has made the long trek to the Foundation more than once . . . and weary pilgrims, lost in a desert of suffering and hopelessness, are slowly turning their faces toward the soft glow of this new star on the horizon of their dark world . . . a star of hope! For here, like an oasis in the desert of our strife-torn world, there is no east or west . . . no creed or color . . . only a great love for suffering humanity that knows no man-made barriers.

Each week under the guidan Mrs. Stearley a group meets i conference room of the Found for a quiet prayer time. Here requests are received and praye offered for scientists, doctors, members, and many others. W share in this prayer time kno prayers are being answered and "Many more will live longer cause of the great work being here. As we pray, we are awar here in our presence, longin meet the need of the lame, the and the blind, is "The Great cian," ready to give of wisdo love to aid those who labor t others in this great mission of

When the time came for ture, one felt as though there been a spiritual bath and that had been rekindled to burn brighter. There was a feeling o taking hold to guide the desti people everywhere.

Whoso draws nigh to God through doubtings dim..
God will advance a mile in blazing light to him!—*Unkn*

ch of success is merely waiting gracefully. We have learned to face facts.

w We Placed Our Handicapped Son

Eileen M. Hasse

OR US OUR world had end-
ed with the expensive search
for the miracle that would
our little boy to speak, to sit
lay like other boys his age.
lunt truth was ours. Jimmy
always be handicapped!
desperation we contacted our
in the hope of bringing to
a special school, fostered by
enomination. But there was
As nursey-school age ap-
ied, our son, born spastic, began
tgrow his cunning babyhood
he awfulness of his handicap
e more evident. We made
er frantic search.
g an ex-schoolteacher, I pro-
intelligence tests, which I ad-
ered, trying hard to be fair.
arly as I could determine, our
was blessed with normal or
normal intelligence. Never-
s, speech was difficult to
stand and I could see that my
s often questioned his intell-
.

ere was a glimmer of hope in
sults from those tests. It was
limmer that lighted the way
ne and my husband as we
nursery schools and other
ies. Then our faith took
er plunge.

Either we were not eligible to enter the charitable institutions even though we agreed to pay within our means, or our son did not seem handicapped severely enough to merit a special institution. The private schools were far out of the reach of our pocketbook, being tenant farmers.

At the suggestion and under the direction of our county superintendent of schools I proceeded to give Jimmy his first grade at home. We kept close contact with the State University Hospital and the Bureau for Handicapped Children. These facilities proved priceless. Through them Jim had the help of a speech therapist who directed our exercises and the physical therapists who made endless suggestions. Our County Nurse was encouraging.

In spite of all of this I could see that Jim was growing ill at ease among people. He was not getting the classroom situation. He was missing the social side of school.

Then a wonderful thing happened. Through our Easter Seal Clinic we arranged to have Jim spend a two-week period at Camp Wawbeek, our Easter Seal Camp. He became socially adapted and through our doctor at the State

University Hospital we enrolled Jim in an orthopedic school under the direction of the hospital.

Now we look back on our anxiety and smile. What a blessing Jimmy has been to us. We have grown unselfish and broad in viewpoint. We have learned, along with him, to appreciate the little things in life. Wonderful people we have met! People who continue to work for less pay than they can get elsewhere just because they feel they can help these handicapped children!

Our Jim will enter seventh grade next fall. He reads without stumbling—even the newspaper. He can type almost as well as I. Although he couldn't walk without crutches at the beginning of the first grade, he now walks unaided. Of course, he looks a little awkward and has an odd gait—but so do many folks. He has a firm faith in the goodness of God and accepts his handicap with a healthy "Thy will be done" attitude.

At twelve, it is difficult to say just where Jim will fit. I believe he was sent for a purpose as is every creature. He will find that purpose. With determination he will fulfill that purpose well.

The years have not been easy. Being away at school at an early age has been difficult but it has m our hours together more prec We have learned to wait. Muc success is merely waiting gracef We have learned to face fact CAN happen to us. It DID.

I now have no fear of ins tions and the people who su vise them. I find wonderful, C tian people doing a magnif job, a job that will continue we are dust. The help of t schools and homes continues yond the span of one lifetim

Our pastor gave us spir equilibrium, our doctor scie wisdom, and the therapists gav unerring guidance. Our Cc Nurse and the teachers gave ending suggestions. The E Seal people gave a ray of re tional sunshine as well as the c

I am often approached by ful young mothers facing a si problem and I tell them: N doubt the wisdom of God, p your child for any bit of im ment, obey the doctors until and when you can't overlook handicap—look over it. The no such thing as a NORMAL c Hasn't God, Himself, ordained each should differ? Who ar to decide the degree of such ferences, even in our own son

is great missionary-mystic describes the new way of life he has found.

Live in Heaven -- Now

Frank C. Laubach

VE LIVE in an age of faith in experiment. No man can spin out a and expect to have it be- without subjecting it first to tests. Herein lies my defense attitude I have taken toward on. Some letters have come fearing that my "extreme" osity may either cause my to totter or other people to aith in my conservatism.

discovery that I could put ind in a passive state and let ngue talk aloud to me from seems to me now to be the helpful experience of my lfie.

elieve there is a faculty in whether in all I do not know, enables them to listen to hing deeper than their sur- selves. Many poets have n after having heard their s from beginning to end. t Louis Stevenson got his s the same way. Charles Fran- tter in his *Story of Religion* that all the great religions founded by persons who had a voice from heaven, and that y it was associated with some f blinding light.

But I believe that these founders of religion were not the only people to whom God tries to speak. My theory is that He comes to us all. At least He speaks to me, and I hope to goodness nobody suspects me of trying to found any more religions! I think God wants to talk to everybody.

God loves beauty, and surely God must love pleasure. Tonight I felt as though He was playing with his sunbeams along the mountain tops. If this be true then those words of Jesus, "Unless ye turn and become as little children ye cannot enter" have a double meaning. God himself must be like a child. All our oldness and stiffness must be unlike God, who loves play and beauty and laughter like a lovely babe.

I have found a way of life. Just to pray inwardly for everybody one meets, and to keep on all day without stopping, even when doing other work of every kind.

This simple practice requires only a gentle pressure of the will, not more than any person can exert easily. It grows easier as the habit becomes fixed.

Yet it transforms life into

Unpublished Letters of Dr Frank Laubach. Reprinted from *Clear Horizons*, er, 1942.

heaven. Everbody takes on a new richness, and all the world seems tinted with glory. I do not of course know what others think of me, but the joy which I have within cannot be described. If there were no other reward than that it would more than justify the practice with me.

But there is another reward. I *feel* God; I feel Him at work. I know the most important thing for me is to know about Him. He is working for people in just the same way I am.

So now each day must be a careful analysis and recording of the results which I observe. For one thing, today I have noticed that when I forget other people I become fatigued rather quickly. When I am reminded of my purpose and start again holding people seen and unseen before God, a new exhilaration comes to me, and all the fatigue vanishes. A deep, strong joy crowds my breast.

It would be interesting for psychologists to try to explain this sudden inrush of joyous power. I had not anticipated it, so it can hardly be classified as autosuggestion.

It would be tremendously fruitful if others, who are trying the same experiment of making every look and every thought a prayer, would exchange notes and tell one another whether that same joyous power accompanies their ex ment. There is a certain da of too much introspection how for I notice that when I begi take note of the process or of joy too much, the faces of those whom I was praying fade a and with them the power. Se us be satisfied with saying th is a wonderful thing to do fro point of view of the doer, watch especially for evidence what it does for those for w we pray.

I choose to look at pe through God, using God as glasses, colored with His love them.

Last year I decided to *tr* keep God in mind all the That was rather easy for a some man in a strange lanc has always been easier for the herds and the monks and ancho than for people surrounded crowds.

But today it is altogether a ferent thing. I am no longer some. The hours of the day dawn to bedtime are spent in presence of others. Either this situation will crowd God ou I must take Him into it a must learn a continuous silent versation of heart to heart God while looking into other and listening to other voices. decide to do this it is far mor ficult than the thing I was d

if this experiment is to
ny value for busy people it
e worked under exactly these
ons of high pressure and
s of people.

re is only one way to do it.
nust share my thoughts of
grammar, and Moro epics,
aching people to read and
over the latest excitement
my family as we read the
apers.

re are infinite reaches ahead
as all of us know. Probably
ody catches glimpes of these
possibilities at least for fleet-
oments. We need pioneering
most indefatigable kind in
s aspects of the fuller life.
can chart some new area of
ial energy, if we can prove
ower of making over the
by the sheer force of good
hts, that ought to be a signal
new concerted effort of the
ians of the world to keep
thoughts good.

thoughts flow around the
even when we do not ex-
them. Others catch them
they do not know the source
whence they come. The re-
s probably much better be-
they suppose them to be their
So when I sit at home think-
e noblest thoughts I can find
universe, I am helping the
e of all the world who happen

in some unknown way to be attuned to my thought-wave-length.

You can see that this is indeed abandoning the abstract quest of God and seeking Him where alone He can be found. I find Him by cooperating with Him and *feeling* the results as well as seeing them.

Friendship with God is the friendship of child with parent. As an ideal son grows daily into closer relationship with his father, so we may grow into closer love with God by widening into His interests, and thinking His thoughts and sharing His enterprises.

I suppose the arguments to persuade people to try friendship with God are valuable, but get us nowhere. Real progress begins when we begin to do things we know a God of love would do. And until we do that our efforts to know God will be fruitless. We will not believe that God is love until we are like God.

That was why the religious leaders and nearly all the other Jews so misunderstood Jesus. He was the embodiment of pure love and they had little love except for themselves. We cannot believe that other men love unless we love too.

It is not so much that men do not know God, as that men do not know what love is at its highest. Until they feel love they cannot know what they mean when they say "God is love." Until they put

love into practice they cannot recognize how love behaves when they see it.

God is a working God; love that did not work would be so much wet snow. God without action would be no more than the universe without action. He would be a god to bury.

But God's activities are indescribably, unimaginably immense, intense, and intricate. We cannot comprehend them. When we try to be loving, believing that love is at the heart of this terrific universe, we realize that the universe too is warm hearted. The more we love and serve the clearer the convicition grows. After awhile we begin to see why imperfection and need are useful. The world is a fine gymnasium for training love. Everything is here to call out our love and to require its practice. Love like the love of God would be impossible in a perfect world. In this world it pulls at us from every direction.

The lovely helplessness and faith of little children pull at the parent's heartstrings, reinforcing the instinct in every parent's heart.

But what calls our love most of all is suffering. Pity and kind deeds produce a tone quality in love that we should lose with
When the heart is full of l
goes out in quest of needs, p
to the end of the world, if i
not find them at home. So
the most beautiful characte
the world find they can call
the deepest love only where
are really needed.

All that I have said is
words, until one sets out h
God right wrongs, helping
help the helpless, loving an
ing it over with God. Then
comes a great sense of the c
warm intimate heart of reality
simply creeps in and you K
He is here in your heart. H
become your friend by wo
along with you.

So if anybody were to as
how to find God I should
once, "Hunt out the deepest
you can find and forget all
it, and—He will be there.
will know it."

"No one could tell me wh
soul might be.
I searched for God and God e
me.
I sought my brother out and
all three—
My soul, my God, and all h
ity."

Though we travel the world over to find the beautiful, we must
it with us or we find it not.—*Emerson*

nts and leadership ability wait only for someone to chart a lenge through which they can flow.

Live Embers

Alice Jackson Wheaton

A LARGE room of a mid- stern church a group of old- men and women of the com- r are busily and happily en- every Friday afternoon. are reading to others, some ed in various handicrafts, playing quiet games, some ng television. They have priately named their group, Embers."

r sister and I are pensioners," nan of the group said. "We o sit in our room and look n other. Now we have some- to look forward to." "I was tired before coming here," n chimed in. "Now I feel colt."

re is no way of knowing how such groups exist, under var- names and various sponsor- whether YW or YMCA, a agency, or as is the case with a neighborhood church. All m came about because there concern" about the "unloved, ful, unwanted" older people community and something one about it.

ar Schulze should be men- especially as having this rn." A refugee from the Nazi regime, he was struck while working in a Chicago settlement house by the absence of older people in the activities, despite their great number in the aging community around about. He paid a call on many of them and found numbers eking out a poor existence with the even greater problem of getting through long, lonely days. He it is who must be credited with setting in motion the "Golden Age" clubs, such as the one mentioned, where older people meet regularly for fellowship, recreation, arts and crafts, discussion, or just plain "visiting."

There should certainly be "concern" over the situation because of the increase in our American population of the number of persons over sixty-five due to improvements in sanitation and hygiene causing a higher standard of living. The situation is complicated by the compulsory retirement age of sixty-five in many industries. The word "geriatrics" (pertaining to the diseases of the aged) is not a new word, but the word "gerontology" does not occur except in newer dictionaries.

From 1940 to 1950 the number of Americans over sixty-five in-

creased by 37 per cent; of those over eighty by a dizzying 58 per cent. No longer is this group unnoticed at conventions of social agencies, fraternal organizations, and denominational councils. It is at least Item Eight on the agenda.

It seemed highly important to the editors of the *Christian Century,* the well-known undenominational weekly, to find out whether the churches are cooperating in the solution of the problem of the older people and are measuring up to their responsibilities and opportunities.

Margaret Frakes, associate editor, has incorporated her research in a series of eight articles.

Pioneer work in fellowship programs, she relates, is being done by many demominations. To mention a few: The Methodist churches, through their conferences and their Division of Christian Education; the Lutherans, Missouri Synod, with their Senior Citizen Projects, their "visitation" committees, and consultation services; the Church of the Brethren which stresses the spiritual needs of its older people; the Disciples who sponsor "clinics"; the Presbyterians who in their 1954 National Women's Assembly enrolled two thousand women for a week's training program, offering a course on "Growing Old Gracefully"; and in the Episcopalian Church Council which published in 1952 a manual by P Maves (who is recognized a haps the leading expert in th of church and older persons titled *"They Shall Bring Forth in Age."*

Many churches have consi their responsibilities toward members discharged once th tablished Homes, usually on gional basis. The Protestant prise in this field is impressiv few denominational statistics at random show: the 1 thirty-eight Homes serving three thousand; Evangelical ar formed, thirteen Homes; Chu the brethren, twelve; United eran thirty-one (in 1953); gelical Lutheran, twenty-four, ing 1,454 persons; the Pre ians, U.S.A., fifty-one, serving eighteen hundred; and the ples, six.

Physically, church-related are as varied as is opinion on constitutes the ideal. Entranc may vary from a token amo many thousands or a turning o all assets possessed by th plicant. Some administrator virtue in scattered residences ing a few people. Generally ing there are two main of Homes; in the "colony" ty residents buy or rent cottages tered around a central unit. "congregate" type, residents single rooms or suites in one

g. This offers reduced per-
t costs, better trained person-
irmary care, recreational, oc-
nal, and educational programs,
ten chaplaincy services. It is
that a homelike atmosphere
ot depend on size alone.
many beautifully equipped
emphasis has been placed on
stration (balancing the bud-
r material facilities rather than
an be done for the folks living
A director should have a sense
nor and an imagination where
angible requirements of vari-
pes of older people are con-
. There are doubtless many
hours spent in the most up-to-
omes "where men and women
their neat little rooms or sit
in a formal lounge watching
ion, waiting for meal time, for
me, for death."
others they "come to life" as-
ng together with love and for-
ce, greeting each day with en-
m. "Something to do" can
the transformation, for many
"embers" are still live and can
ned into productive flame. In
ch group there are talents and
hip abilities that wait only
meone to chart a challenge
h which they can flow. At
Congregational Church in Oak
Illinois, a number of retired
nd women have taken over a
of administrative tasks for the
. The point to remember is
der people are not a category
called "aged" but are individuals.

The Lutheran Church (Missouri Synod) reports a definite trend away from providing facilities for normal, healthy, older people to care for the chronically ill or aged. All denominations are apparently realizing that there should be available more infirmary and hospital care that is not prohibitive in cost. With this should go psychiatric and physiotherapy services.

Pilgrim Place in Claremont, California, is a lively haunt of over two hundred retired missionaries and other church workers (mainly Congregational-Christian, but other denominations also). Here there are fifty cottages and duplexes built by elderly people on a life-lease plan with maintainance charges of about $75 a month. On termination a cottage will be rented or sold by Pilgrim Place. Residents take a vigorous part in the church, college, and service projects of the town, thus giving tangible proof that mental stimulation is a basic need for happy constructive sunset living.

The last article of the series (December 7, 1955) is entitled by Miss Frakes, "If Ye Have Love." Paul emphatically says, "If we have not love, we are as sounding brass or a tinkling cymbal. Whatever else we have it profiteth nothing."

Not surroundings but "spirit" should be the motto for all who are interested in the problem of older people.

¶ I doubt that there is any religion which really carries the escapist messa

I Guess I'll Sue My Church

Nancy Lane Ledgerwood

I WAS really awfully happy once. For several years. Carefree, alive, interested. I read novels, went to the symphony, belonged to the Art Institute, enjoyed the theatre, kept house, and cared for my child. This was in Chicago.

Then we moved to a small town, but I was still happy. I re-decorated my home, took up golf, did some writing, gave and went to a good many informal teas and luncheons.

Then one Sunday I went to church and heard a particularly impressive sermon. Oh, yes, I'd been going to church quite regularly for years. But it had just never taken. That sermon really hit me. I've never been the same since. You might say it ruined my life - it started me thinking.

I ran across a little poem once called *Lost Melody* by Betty M. Hall, which expressed it perfectly:

When I wore a Fool's cap
Upon an empty head,
There lived within my heart a rose,
A butterfly of red,
And a little song that sang itself
Wherever fancy led.
Then I laughed with April Breeze
And danced with Daffodil
Where Peace and sweet Content
were mine
To have and hold at will;
And the little song that
within
Would sing itself with skill

Now a sombre Thinking-cap
Sits heavy on my head:
The rose is ashen in my hea
The butterfly has fled,
And in Another Book my s
Lies silently - and dead.

I caught religion that mornin
a chronic, incurable variety c
measles.

There are, so they tell me,
religions that must be very n
catch. I've heard of them, n
accurately. They tell you happy
forting things: that you only h
believe certain theological co
and that's all. You don't have
any certain way, or do or not d
thing. If you merely *believe,* a
sins, whether of commission or
sion, will be forgiven over an
again, and God loves you an
take care of you. Also He wil
care of all the rest of the
without requiring any co-ope
from us humans.

Now why couldn't I have
a religion like that? But no,
to catch the variety that says:
can only work through human

man affairs. Therefore He me (all of us) to be not only s but diligent and energetic to s instruments to carry out His bring about His Kingdom on

can see how depressing a reli- ke that would be to a human like me who is naturally sinful zy.

vever, I'm beginning to doubt ere is any religion which really the escapist message. At least ched for some time and was to find one. I went from to church where such a mes- vas reported to be given out. ways behind the assurances of love and forgiveness were the ndments that placed the re- bility on humans, too. Jesus' "Follow me." And "Love thy or as thyself."

, as I say (and it's a very strange thing) I'll never understand it. I caught my own religion suddenly that morning, like a severe and incurable disease. I've never since that day been able to get away from it for any length of time. It's an unmitigated nuisance.

It's gotten me into all kinds of trouble. It says, like Shaw's Saint Joan, "We are here to tend to God's business; not our own."

It makes me speak up when I'd rather be silent. It makes me go out at night when I'd rather stay home. It makes me spend money I'd rather keep.

It's put me to work for world peace, for freedom, for good government, for brotherhood.

But still, I don't know. I was beginning to get awfully bored with all those teas and luncheons. They were work, too - and for what?

When God is going to do something *Wonderful*
He begins with a Difficulty.
If it is going to be something *Very Wonderful*
He begins with an *Impossibility!*

¶ The surest way to calm the soul-mind is through recognition of the adequacies of God.

My Fears, My Faith, and I

Robert G. Tuttle

In a recent address Russell L. Dicks of Duke university mentioned "the three destructive emotions: anxiety, hate, guilt." The Christian religion, I believe, speaks a definite word to each of these and to all destructive emotions which endanger human health and happiness.

Just how do these emotions affect the human body? Dr. Leslie Weatherhead compares the relationship to that of a driver and a car. Occasionally the machine itself breaks down, but rarely. Usually it is a breakdown of the driver of the car.

So it is with human experience. The body is a pretty rough mechanism, though occasionally it does give way. More often it is the driver of the body, "the soul-mind," that causes the trouble.

It is at this point that the emotions attack health. Medical authorities now assure us that prolonged emotional disturbances of the "soul-mind" bring actual tissue changes to heart, brain, liver, kidneys, and other organs of the body. For example, "There is nothing wrong with a nervous person's nerves": the nervous system is only being used improperly.

To study these destructive emotions one by one, we begin with fear or anxiety, probably the commonest of them all. The following Scotch litany suggests the universal experience of fear:

> From Ghoulies and Ghosties
> And Long Leggety Beasties
> And Other things that go Bump
> In the Night
> God Lord Deliver us.

Harry Emerson Fosdick reminds us that we start life with only two fears. Babies are afraid only of falling and of loud noises. All the rest of the horrible array of haunting uncertainties we have acquired as we have grown older.

As a boy, I recall a deep dread that obsessed me upon seeing a beautiful thunderhead rise into the blue, knowing that probably that afternoon lightning would strike close at hand.

Childish fears are poignantly real, but in the adult they are transferred. Our fears of war, of atom bombs, of business reverses, the fear of failure, the dread of death.

As one exhausted executive put it, "I am just a two-ulcer man, but it's a five-ulcer job." The strain of this generation is telling on us. Why

From *Christian Advocate* Feb. 16, 1956, by permission.

nd is sick, the body soon fol-

rt of the chemistry of fear is
e adrenal glands are placed in
dies to secrete a powerful
nt into the blood to ready us
ion at the first warning of

a few seconds our bodies can
lish the impossible, like pick-
a piano if our child's life is
ger. The effect, however, soon
ars and no great harm is

with chronic fear, with
ng anxiety, with continued
the adrenal glands continue
r into the blood stream this
on which now becomes a
poisoning, and our health
aired. Unnatural fear and
will eventually break us

conscious fears, those that we
nd yet do not understand,
een with us for centuries.
art thou cast down, O my
and why art thou disquieted
?" moaned the psalmist.
se haunting, unexplained
make us feel that we are dif-
from all other people. We
upon them; we let them ob-
and withdraw us from nor-
ntacts in life.

Henry C. Link tells of a
mother who was obsessed
fear of insanity. She was
le to throw it off: it blighted
her life.

Later she married and had six children. Under these circumstances, having no time to brood for a period of years, she was freed of the obsession and could look back and laugh at it.

Similarly it has been discovered that activity and responsibility will decrease the likelihood of "operational fatigue" in combat flying. Interesting, wholesome work is good for moods and phobias.

The following case explains with simplicity just how some of these subconscious fears arise:

A young mother in my congregation recently told me that her small son had developed a fear of white sheets, because the doctor had found it necessary, when he was only one year old, to hold him down with a sheet in order to remove some stitches.

The obsession took root and, without knowing why, the child grew more and more afraid to go to bed; now he screams when the barber puts the cloth around him in the chair. As this child grows in understanding, however, his wise parents will help him to see what is back of this abnormal fear, and the phobia will be dissipated.

According to Dr. William S. Sadler, "the only known cure for fear is faith." Paul was not a psychiatrist but he showed an understanding of these issues of life in

advising Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

The surest way to calm and strengthen the soul-mind is through a confident recognition of the adequacies of God.

Of course, it is possible to use faith unwisely, as a friend of mine recently pointed out in connection with his own child. At the beach, he had warned her not to go too deeply into the surf. She answered, "God will take care of me. I won't drown."

Yes, God would take care of her, but he might have to take her to heaven in order to do it. This God does not want us until our lives are complete. Risks should not be taken save when a worthy cause is at stake.

Faith is based upon the laws of the universe; it is founded upon the character of God. Jesus said, "Your heavenly Father knoweth that ye have need of all these things." The universe is solid, it is dependable, it is designed to take care of human life. There is an intelligence back of the universe; there is purpose being fulfilled in history.

In our better moments we realize that we are surrounded by a depth of love and care. It becomes apparent that the first interest of the Creator is not rocks, mountains, oceans, trees, but people.

Christain faith is realistic. parable of the house built upo sand, Jesus recognized that al are buffeted. The rains fal floods come, the winds blo beat upon every house; so and some stand.

The difference lies not i outer attack, but in the fo tions underneath life. Christ it clear that there is a rock. thing solid, on which every li be built. Then it will sta under all the storms and floo winds that can be flung agai "If God be for us, who c against us?"

How well do I stand as I fa to the haunting tensions of How do I hold up under thes stant pressures? Am I afra something at this moment? I some secret dread gnawing soul? Do I jump when the rings? Do I need the peac passeth understanding?

Faith is the cure for fea Bible is the food for faith I read my New Testament th in the last year? If I r thoughtfully, it speaks to m faith grows stronger, my fear less.

How much have I put in practice of prayer? Do I some moments of quiet each ing facing up to God and h poses?

If I pray five minutes ea

re still "1,435 minutes" in my mind is on something Do the thoughts of those minutes cancel out the s of the five minutes of As Constance Foster sug- God hears my in-between s as well as my prayer s.

focuses life. As "courage l capital," so faith is spirit- ital.

one of the worst of the de- e emotions, can be handled. can be swallowed up in For subconscious fear, sub- is faith is the answer.

t continually exhorted his s: "Fear not." "Be not When our trust reaches s deep as our anxiety, the eaks.

life is tested, but there is a which life can be founded fall. When you "want what nts," you have discovered imate foundation of peace; er is life devoured by haunt- s. Thus, below the line of sness, the mind is steadied al realities.

power of external or inter- tive suggestions working in sconscious mind is terrific structive. Conversely, the of a vital and tested faith st is calming and energiz- now the suggestions work- ing in the subconscious are healing and positive.

Christ constantly speaks to the heart of the person who has discovered this fellowship; with quiet persistence he whispers within us: "You are able, you can overcome this. It is possible for you to be good, to be useful, to be noble. You should be happy; these things in your life can be conquered. This crisis can be met. God loves you; God upholds you; he will not let you down. Even if worse comes to worst, you will live eternally."

If we are willing to listen, the living Christ continues to hold conversation with our fearful hearts, and paralyzing negative suggestions working in the inner man are canceled out by a new and radiant confidence.

When normal cycles of doubt and gloom overtake you, remember that God can bring you out of "the tunnel" at a higher level than that at which you entered. When anxiety and accumulated fears seem about to destroy you, remember that this is not God's will.

Christ would have a personal word with you: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Would you be at peace? Accept, then, the gift of God!

The Faith of an Artist

Charles E. Burchfield

IT IS not given to all of us to have a dramatic answer to prayer, such as was accorded to Captain Eddie Rickenbacker, whose miraculous rescue is so well-known. I never had such, but then, I have never been is such a desperate situation either. In less obvious and spectacular ways I have had prayers answered and have found the use of prayer a source of deep spiritual satisfaction.

In I Thessalonians 5:17, we are admonished by St. Paul to "pray without ceasing." This, I take it, is not so much an invitation to indulge in prayer marathons, as it is to be always, no matter where we are, or what we are doing, in a prayerful mood: that is, in readiness of spirit to acknowledge to our God our obligations, our shortcomings, and appreciation of and thankfulness for Divine blessings. Perhaps on a walk or a sketching trip, the beauty of the natural world, or some aspect of weather suddenly seems almost too great to be borne—a prayer of thankfulnes leaps almost unbidden from the heart, and seems to ease the pain of beauty. Again it may be the escape from a potentially dangerous situation. Recently I was driving on a narrow country road; com to a blind grade, without ing, I not only, as was pulled over to the right s the road but (contrary to m tom) onto the shoulder as I could. At the top of t I met a truck which was fa on the wrong side of the Had I been where I had a to be we would have collide was, since I was so far off th the driver of the truck wa to pull away in time. Not t thanked God for my escape t to have attributed it to would have been ungrate deed.

There are so many oc throughout the day which c prayer of one kind or a At meal time a petition at ginning for the blessing presence of our Lord, and end, thankfulness for sus not only is right and prop also adds grace and dig what otherwise might be a physical experience.

Our Saviour himself has us explicit directions on h pray. In John 15:16 He say that whatsoever ye shall ask Father in my name, he ma

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" "In my name" — there is
; ambiguous about that
And always with the quali-
which He Himself added:
y will, but Thine be done."
in our ignorance ask for
ing that is not good for us
naturally be withheld by our
Father, whose only concern
our welfare, temporal and
Many years ago, the sum-
ter I had graduated from
chool, I was taken ill with
l fever. Inasmuch as I had
d to go to art school in
ber and room with my high
chum, the disappointment
unreasonable and too great
r. And indeed many years
o pass before I realized that
that last year at home, when
ots went so much deeper
y family life and my environ-
that gave the real flavor to
ıole subsequent career. God
t need to appear in a vision
y, "Wait a year," but used
ıess as a restraint.

s has also given us that most
and comprehensive of all
, the one universally known
Lord's Prayer. Drab and
ılistic indeed would each day
o be to us if we did not at
ıce repeat it, not perfunctor-
ıastily, but slowly with care-
sideration of each petition.
aps someone has done me a
No matter what his sub-
sequent action may be, restitution or otherwise, the incident cannot possibly be closed satisfactorily unless I have first asked God for the grace to forgive him; a prayer that comes easier if I reflect that no one can possibly do one-tenth to me of what I myself have done to both man and God.

The most frequently needed prayer of all is of course the one for forgiveness of my own sins. The knowledge that, if asked for in true repentance, and relying only on the atonement of Christ, full forgiveness will be granted is the deepest satisfaction to be had, and indeed all that makes life or living with one's self endurable.

In my own field the one bogey of every creative artist is the fear that sometime his creative power will run out; that he will be "through"; and each time an ever-recurring sterile period comes upon him, he thinks this is "it." Sad to say, in this situation I may struggle for days trying to take up my painting again, and it is only then in desperation that I pray God for help. Almost invariably the next day the spell is broken; I awake full of eagerness to work, and ideas begin to flow. There is nothing odd about this—where did the talent come from in the first place?

So all-embracing is this power of petition that God sometimes has the answer to a prayer all ready before

the need is apparent to us. In Isaiah 65:24, He says "And it shall come to pass, that before they call, I will answer." Recently, our son who was in the service in the Far East contracted a disease which eventually forced his return to this country. Some time later, the war in Korea broke out; at that time our prayer certainly would have been that if it was in accordance with His will our son would be spared that ordeal. But the prayer was already answered before we had "called" and the only prayer needed was one of gratitude.

If all this tends to give the pearance of unbearable smu perhaps I can lessen such an im sion by confessing that the going represents the ideal than the actual observance. L many of us I do not make th use of prayer that I should. I c praise on every occasion I sh or express gratitude or ask fo ness. But there is no harm in h a high ideal to aim at, alwa keep trying, as Saint Paul ad to "pray without ceasing."

A Questioning Mind

Roy Hanson

What is faith?
Some say it means a sure belief,
A mind which has no questions any more;
A certainty of truth and great relief,
When one has overcome the sea
And stands with solid footing on the shore.

Is this true?
If so, then faith cannot be mine.
For still I search and still I need a guide.
A questing soul is still my only shrine.
While crossing on this sea I've
Found but one thing sure—the sea is wide.

Void of faith?
It is a false and cruel mark.
I do have faith; and I can raise a prayer;
For though my eyes which pierce the storm and dark
Have never seen the shore,
I know that somewhere up ahead a shore is there.

Prayer Works!

annot express the comfort and we receive in knowing that you rking with us in prayer when so desperately ill in California through the surgery here at ow I needed the united prayers. t was only through God's power doing so well and is this morn- to be out and driving his own remember you daily in our nd those for whom prayers have d. We have everything to thank The deeper our spirit of grati- richer our joys, and the greater ries. 'Heaven and earth may pass my word shall not pass away.' nal the WORD of God is. May circle of consecrated souls find are seeking for in soul, mind, ." —*Texas*

forward for each edition of the *f Prayer.* It helps me in my daily living and I use it so much for tions that I am called upon to our church. Many in our church id enjoy using it very much." —

ministry of prayer is very preci- ie, and I am constantly growing because of your faithfulness. God is SO good. I thank HIM and praise Him again and again. He led me to you, and now has opened the way for me to tell others of this wonderful ministry of united prayer. Every day I am joining with you in prayer, using the *Manual of Prayer* as a guide. The day goes much better for me after the quiet hour in the early morning." —*South Dakota*

"I have been so comforted and strengthened in knowing that some one is helping share the burden of my concern for my loved one. I know it is bearing fruit, even though hidden for the present from human eyes. I do pray for God's richest blessing and love you all, and those whose names are in the Prayer Box." —*Ohio*

"I sent in the name of a young man for prayers about a week before Christmas and we did so appreciate the heart-warming note you sent us. I passed it on to the family and I know it gave them a lift. Our little prayer group felt so 'reinforced' when we knew you were prayiing with us. A few days ago he was dismissed from the cancer clinic as well. How thankful we are . . . The doctors have been very puzzled over his condition. 'This isn't following the usual pattern,' they would say . . . He has to report to

THE UNITED PRAYER TOWER

The prayer tower is a group of praying people, in touch with ayer cells in this and in foreign countries. They *know* that with the ayer of faith *nothing is impossible;* that with God *all things are ssible.* The prayer tower will gladly pray for your needs at any time.

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his family doctor for a check-up in six months. I am sure that this wonderful experience has been a spiritual lift to all his family. Our deep thanks to you for helping. —*Texas*

"Thanks for your wonderful prayers and the encouragement you gave me for my mother and my son. I called for prayers for my mother regarding the suspicious place on her lungs and her healing was no less than a miracle. The doctors were puzzled. Then I called for my son whom the doctor said would require twenty-four hours before deciding whether he should be moved to the hospital. He had pneumonia. I didn't feel that I could pay a big hospital bill, and he was so sick. You gave me such wonderful encouragement and my son began to take a turn for the better and in no time he was well. I KNOW that God was in charge of both of these cases — his wonders to perform. Again thanks so very much. I want to join with you in all your prayer requests. —*Louisiana*

"As I read Alma Fisher's wonderful Christmas letter just now, I felt a warm glow of happiness at being included as a member of the Prayer Tower Family. I suppose I hadn't thought of myself as a member, but rather as an outsider seeking your help, even though I had followed the *Manual* prayers almost daily. How thrilling it is to realize and recognize this relationship. I think perhaps this is something like realizing our relationship with God! I had always been a member of the Prayer Tower Family since my first contact with you; but it was not until I came to RECOGNIZE the fact, that I could experience the JOY of belonging. It is the same in our coming to the realization of our sonship and God's fatherhood. Thank God that the Prayer Tower has outgrown its quarters, and thank God also that it will outgrow the future quarters now planned, and that eventually no quarters but the world itself will be large enough for the Prayer Tower How gratefully and prayerful humbly I join in this work. I want know how my heart leaps for joy sight of mail in the mailbox w Prayer Tower return in the com *Missouri*

"God bless you one and all spiritual renaissance the *Ma Prayer* gives to all its readers my copy in my purse and all mo I read it while waiting for busses ing in them. With all the spiri richment which surrounds me meditate or read and pray, I find coming to me and asking if the please speak to me. It is amazi many problems you can help solv let them know that you have disa and Our Saviour is holding fo paraphrase our beloved Frank 'Each one REACH one.' Mr. Ra founding the *Manual of Prayer,* spiritual pebble, blessed by Chr a pool and its ever widening have covered the entire world an blessings and rejoicing, praise th —*Ohio*

"I want to tell you what a w change has come into my life have been reading these little *Ma* have always attended Sunday sch church and am happy to say four of my children have grow the church. We cannot read enou good things God would have so this is why after several m reading the *Manual of Praye* honestly say I have been helpe anything I ever dreamed of." —*O*

"I wrote you recently asking for my sister-in-law who was we way to becoming an alcoholic. S time a remarkable change has c her and she is truly a 'new Accept my grateful thanks for y derful work of devotion and others".—*California*

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